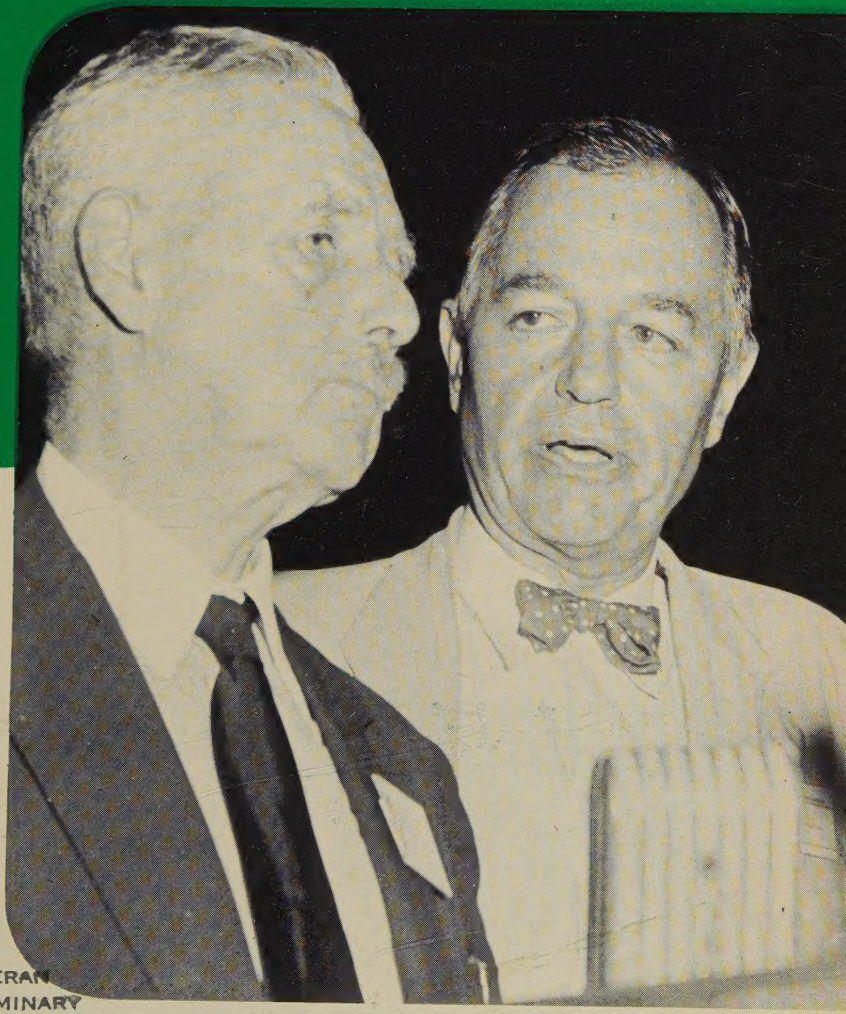
The LUTHERAN



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CHURCHMEN AT EVANSTON

Dr. Baillie of Scotland and Mr. Charles Taft of the U.S.

Vol. 36, No. 49

SEPTEMBER 8, 1954

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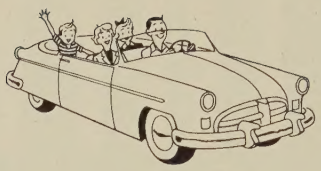

LESSON IN FAITH

WE WERE ON A LONG motor trip through most of which our five-year-old sl
When he awoke he asked, "Where are we going?"

"Home," we answered.

He viewed the unfamiliar landscape and replied, "I never saw this road befo
My wife said, "We've never seen it either, Gary."

He wrinkled a quizzical brow and said, "You never been on this road before,
you say it leads home. I don't get it."

WE SATISFIED HIS CHILDISH curiosity by showing him the route markers, and
plaining that our map said this road would lead us home. He closed the incident
this remark, "Well if you say so, O.K."

It seemed to me that was a good answer for all of us, on the long roads of this
We know where we're going only because Someone before us has charted the

—CHESTER H. DIBB

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COVER PICTURE. Dr. John Baillie of the Church of Scotland, one of the new presidents of World Council of Churches, talks with Charles P. Taft, prominent U.S. layman, at Assembly.

THE CHURCH IN THE NEWS

Message from Evanston

"Therefore we say unto you, rejoice in hope!" That was the final word from the Evanston Assembly of the World Council of Churches.

Hope had been the chief subject of conversation through 17 days of council sessions. Delegates didn't think they could expect swift improvement in the world situation. They said the Christian hope goes deeper and further than that.

"A new life has begun" in the world, they said, because the crucified Lord was raised from the dead. "In his risen power he has sent forth into the world a new community bound together by his spirit, sharing his divine life, and commissioned to make him known throughout the world until his promised return as Judge and King. It is a sure promise, for God faithful, and that is the foundation our hope."

With such hope, said the Evanst delegates, "we can face the sin and sorr of the world, the powers of evil and t threat of death with good courage." Wi hope of that sort, 1,600 churchmen we home—back to the Iron Curtain, to Ind nesia or to Argentina, to New York Los Angeles.

DR. FRY PRESIDING AT WCC SESSION
He wired a Congressman

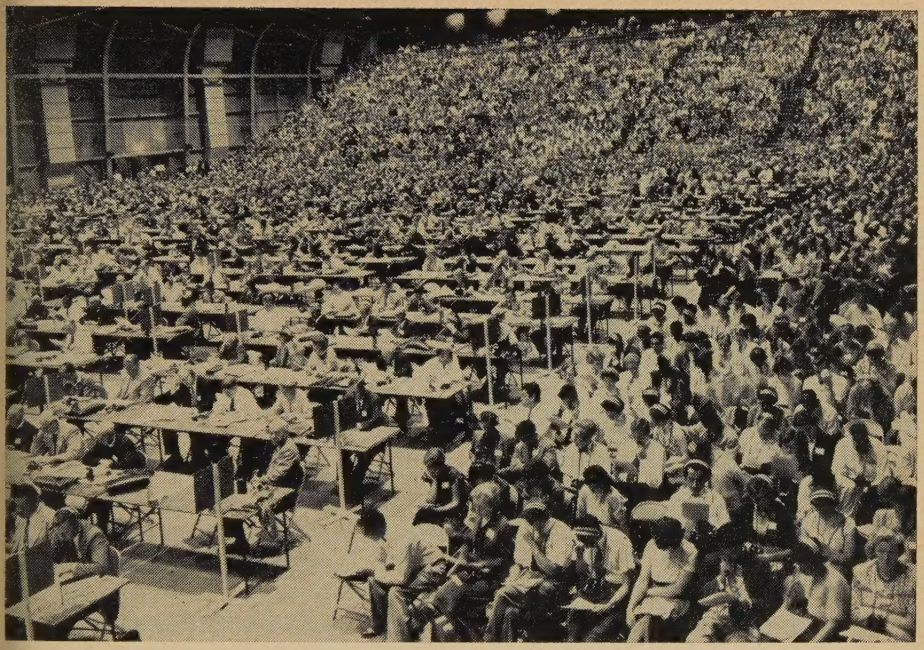
"Quiet martyrdom"

Bravest words spoken at Evanston ca from Bishop Otto Dibelius of Berlin. F ten years he had defended his church freedom against Communist efforts subdue it. In crowded McGaw Hall the closing public session the Bishop d cribed the situation under Red rule.

"There is much quiet martyrdom in churches which live under a totalitari regime," he said. "Those people who ha the strength for this quiet martyrdom a those who preserve the independence the church."

The man who defied Adolf Hit and Joseph Stalin questioned wheth churches in Iron Curtain countries oug to echo "an elaborately planned prop ganda program for peace" which R governments sponsor. The church shou tell the state that it has its own pea program, in loyalty to "him who is c peace and hope," he proposed, and n "permit itself to be drawn into this pol cal front."

If the church in a totalitarian st "decides against the wishes of the stat said Bishop Dibelius, "it must pay for t consequences that must result. No c who has not lived in a totalitarian st has any conception how heavily this b



ASSEMBLY IN SESSION AT NORTHWESTERN'S MCGAW HALL
Youth consultants on right, delegates at desks, visitors in back, and press in top balcony

den rests upon the churches. They can but pray again and again to God to keep them free from fear of men while making their decisions."

Plenty of speeches

Hundreds of speeches and sermons were delivered in the 17 days in hot Evanston. Groups met morning, noon and night to hear well-prepared and carefully presented documents on all phases of Christian life and work . . .

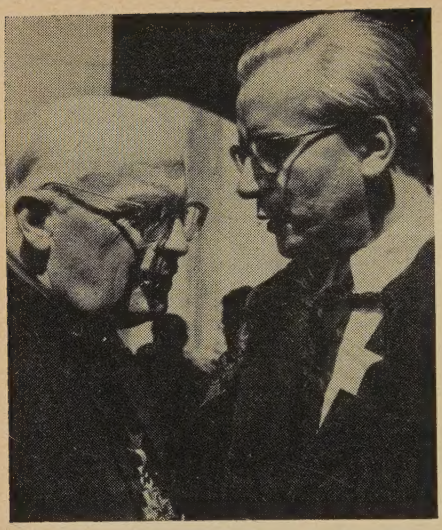
—American businessmen are showing signs of growing "toward a spiritual understanding and maturity which did not characterize the generations immediately preceding them," Irwin Miller, an Indiana industrialist, told the accredited visitors one morning. The American businessman "has recognized the inadequacy of the self-centered and material principles of action which were his inheritance . . . but has not yet discovered the clear call of Christ to be the sufficient guide which he seeks," the speaker said.

—Racial segregation is "tantamount to saying to God, 'You made a mistake, God, when you made peoples of different colors and races,' " a plenary session was told by Dr. Benjamin Mays, president of Atlanta's Morehouse College. Racial discrimination is "the great scandal of the church," he said.

—Another plenary session heard Dag Hammarskjold, secretary-general of the United Nations, state that the churches should speak out for justice, truth and trust in public affairs. In this way, he said, they can be a decisive force for good without assuming a political role.

Fry answers Bentley

A congressman running for re-election in November could get himself valuable



IRON CURTAIN DELEGATES
Dr. Heinrich Grueber of Germany's East Zone and Bishop John Peter of Hungary

newspaper publicity by bringing a handful of Hungarian churchmen to a committee hearing during the World Council Assembly. Representative Alvin M. Bentley of Michigan couldn't let the opportunity slip.

ULCA President Franklin Clark Fry had been in Mr. Bentley's office in early August to explain how unfair and improper it would be to call the Hungarian visitors. Suppose Dr. Fry went to Hungary on church business, and the Hungarian Parliament called him for questioning on American affairs. He would refuse to testify, said Dr. Fry, and this would be interpreted as evidence of some kind of guilt.

When Mr. Bentley summoned Hungarian Bishop Albert Bereczky and his four colleagues, it was Dr. Fry who wrote their reply. "Recalling our long conversation in your office in Washington in early August, I am amazed at your telegram inviting church delegates from Hungary to testify at public hearing of congressional committee," Dr. Fry wi "As you know, these men are here exc sively for church conferences and fact heightens the clear impropriety your proposal."

Intervention in the Bentley affair not mean that Dr. Fry endorsed the r tion of the Hungarian churchmen v their own government. He acted to p vent diversion of public opinion "fr the proper objectives" of the Wo Council Assembly by using the Assem to promote a publicity stunt.

What about Hungary?

The Bentley hearings—on religi freedom in Soviet satellite countri were held in New York and Clevela A parade of attention-getting witne came before the congressman, inclu actress Ilona Massey (who had not b in Hungary since 1940), a black-hoo figure identified only as "Mr. Z" and eral churchmen. Among the latter v Monsignor Bela Varga of New Y once speaker of the Hungarian pa ment, and the Rev. Laszlo Vatai, pastor of a Hungarian Reformed Chu in Buffalo. All told of Communist tacks upon the church.

Meanwhile at Evanston, Bishop J Peter, one of five delegates from H gary, who had been accused of bein Soviet agent, answered in writing a se of questions from newsmen. Restrict on his visa denied him the right to a press conference or make public s ments. In his replies, Bishop Peter that he was not a Communist, that churches in Hungary are free "to sup solutions which may improve the li conditions of people . . . and to op those" with which they don't agree. C tians are free to criticize the governm and to evangelize, he said.

Rep. Bentley professed skeptic

After Evanston

A few hours after the Evanston Assembly closed, the World Council 90-member Central Committee opened its two-day session. First order of business: Election of chairman and vice chairman. The nominating committee, headed by Bishop Hans Fugelsang-Dangaard, proposed Dr. Franklin Clark Fry as chairman and Dr. Ernest A. Payne, British Baptist, as vice chairman.

Preaching is Lutheran contribution

Clear preaching of the Word of God is the best contribution Lutherans can make to the ecumenical movement, in the opinion of Dr. Heinrich Meyer of Hamburg, Germany. Speaking to 136 Lutheran delegates, alternates and observers at the Assembly, he said that the disunity of Christan churches is "a serious, scandalous problem" and urged that Lutherans demonstrate their faith by continuing correct, clear preaching.

"The more clearly the Word of God can be preached, the more clear will become the unity of Christians," he said.

NEGRO DELEGATES

The Rev. Peter Kwei Dagadu, Methodist from Africa's Gold Coast, is greeted by Dr. William Henry Jernagin of U.S. National Baptist Convention.

Teachers get advice

Better discipline and more religion are urgent needs in U.S. schools, educators were told at meetings as they prepared for the opening of schools and colleges this month.

How religion can be taught in view of the demand for separation of church and state; the meaning of separation of church and state; and the extent to which public schools can assist youth in developing intelligent convictions about religious principles were themes of workshops at Kent State University in Ohio. In California a committee set up by the state teachers' association began a year-long study of techniques for teaching moral and spiritual values in public schools.

A teachers' institute at Boston heard a Roman Catholic priest urge the restoration of discipline in schools to halt the spread of juvenile delinquency. Msgr. Francis J. Lally, editor of *The Pilot,* said "You must somehow once again make discipline respectable, so that it dares return to the home . . . and becomes honored in civil society so respect for the law takes its place among the virtues of social life."

Teachers who try to restore discipline will get little sympathy, he warned. Even parents "will quarrel with you and denounce you" he said, "but you can still save the children."

Clean up the comics

"Lewd and lawless" comic books threaten to spread moral decay among the nation's children," said E. Lamar Buckner, national president of the Junior Chamber of Commerce. Criminal and immoral methods are graphically pictured in some comics, he said, adding that freedom to publish such literature "is always sub-

ject to the right of society to protect itself from conditions injuring the health, morals and welfare of the people." Parents should check up on the kind of comics their children read, he suggested.

In many cities campaigns to clear objectionable comics from the newsstands gained headway. At Ballston Spa, N. Y., Protestant clergymen joined with a Knights of Columbus group to halt the sale of indecent literature. In Fort Worth, Texas, the city council banned crime and horror comics. Colorado parent-teachers groups asked a state law regulating comics and "certain types of TV shows which feature crime and sex."

Adults are to blame for obscene literature, a Catholic War Veterans convention at Cincinnati was told. "Teenagers are not the ones who put out filth and corruption," the Rev. Joseph Schneider said. "They merely become the victims of the adults who put it out."

Flood victims aided

Church World Service opened a $131,000 relief program to aid victims of recent flood disasters in East Pakistan with a shipment of one million high potency vitamin capsules, it was announced in New York. Powdered milk, clothing and bedding are also being rushed to the Moslem nation for distribution through the East Pakistan Christian Council at Dakka to people in the Bhramaputra River area, where large areas of thickly-populated land has been inundated.

Plans are also under way to develop a program of relief and rehabilitation in Indo-China, to assist the hundreds of thousands who are fleeing Communist domination in northern Viet Nam.

Nehru promises religious freedom

Christians in Goa and other Portuguese possessions were assured by Prime Minister Jawaharlal Nehru that they would enjoy "full religious freedom" when th areas become part of India. Goa is largest of the Portuguese landholdings the coast of India. India has been manding its integration into the Inc nation.

"Portuguese allegations about Inc hostility to Roman Catholics," said Nehru, "are not only false but Inc Catholics regard them as a slur on th selves and their country." He said all religions in India enjoy absolute f dom and respect.

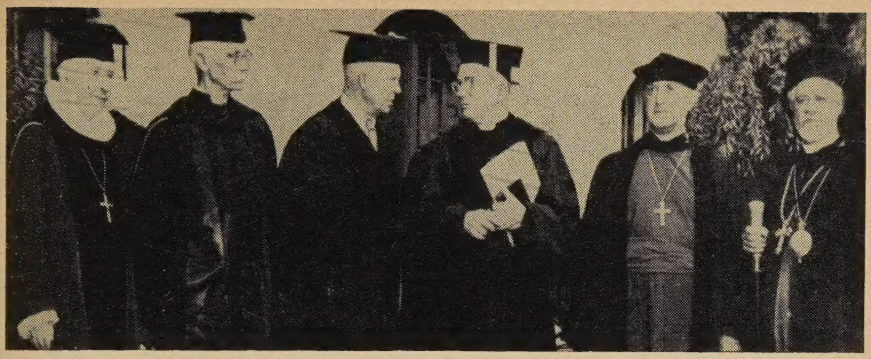
Goa houses one of the major Ro Catholic shrines in Asia—the tomb St. Francis Xavier, "Apostle of Indies," who landed there in 1542 died ten years later off the coast of Ch

Clergy get Social Security

Clergymen will be eligible for so security benefits next Jan. 1 for the time since the federal system was set in 1936. Final version of a bill pa in Congress will extend coverage to additional 10 million persons in the U including ministers and priests. They participate voluntarily as self-emplo

Under this type of coverage, clergy pay all social security taxes themsel Churches or church organizations w employ them are not required to ma the clergymen's contributions to the tem. This meets objections from s church bodies which oppose any di impost being paid by them to the gov ment.

The bill provides that ministers have two years to make up their mi about joining the social security syst Newly-ordained men will also hav two-year period of grace. Pension auth ties stated that most denominations w continue present pension plans and ad clergymen to participate in the social curity system in addition.



SIX PRESIDENTS MEET AS U.S. CHIEF EXECUTIVE GETS DEGREE

World Council Presidents Berggrav, Boegner, Oxnam, Fisher and Athenagoras with Pres. Eisenhower (third from left) at Evanston ceremony.

"Luther" to be seen again

Showing at popular prices, the motion picture "Martin Luther" will begin its regular run on the screens of more than 3,000 theaters in the U.S. and Canada this fall. Previous showings have technically been "pre-release" dates and have been at advanced prices.

Foreign language versions of the film will be seen in 58 countries in the near future. The German version is currently playing in 825 theaters in West Germany. Other subtitled versions are being prepared in Spanish, French, Greek, Dutch, Portuguese, Italian, Finnish, Chinese, Japanese, Arabic, Hebrew and Indonesian.

Showing the film in Roman Catholic countries is a "world-wide attack upon the Catholic Church," wrote the Rev. John Wilfred in the Denver *Register,* "and is a serious matter." The film, he said, is "sheer propaganda, intended to put over a completely sectarian conception of the Reformation."

In England, the *British Weekly* declared that "forces behind the scenes" are keeping the Luther film from being widely seen. "The British film-going public are denied the opportunity of seeing it," the paper said, adding that it was strange that appeals for its showing have thus far been rejected by British Lion, film-distributing subsidiary of the powerful J. Arthur Rank organization.

And so forth

French Roman Catholics in Canada may now use French for some portions of the liturgy. Permission for the change was given by Pope Pius, who recently permitted a similar use of the English language in some Roman Catholic ceremonies in the U.S.

Four Buddhist monks in Ceylon were hauled into court on charges of setting fire to a Roman Catholic mission church. The arson attempt was said to be part of an organized effort to keep Roman Catholic missions out of a strongly Buddhist area.

At the request of an AFL Retail Clerks Union, six appliance stores in Toledo, O., were warned to close on Sunday or face prosecution. The union's complaint said that the Sunday opening of these stores constituted unfair competition with establishments which observe Ohio's Sunday closing laws.

World News Notes

French attitude

The spirit of the Versailles Treaty lingers on. Regardless of the ultimate fate of the European Defense Community, French reaction to this proposal for military co-operation in western Europe shows that a nation which has fought four major wars with Germany in little more than a century is not yet ready to fight for peace.

Major French objection to EDC was directed at the provision which would have integrated the armed forces of the various countries in one unit, although they would retain their national identity for obvious reasons. A whole army could not be taught a new language—and what language would be chosen? But the French claimed that this would permit German troops to set foot on French soil. They would not object to French soldiers going into Germany—as a matter of fact, French forces are still occupying a section of West Germany.

In many ways, France has become the problem child of western Europe. The French have a strong spirit of nationalism. They also have shocking political weakness that has caused their governments to topple with almost-humorous regularity. Declining military strength, because of the government instability and lack of a sound economy, is another disturbing factor. A colonial policy characterized by long-outmoded methods of exploitation adds to the embarrassment of the other free nations.

In contrast to French weakness is the growing strength of West Germany. Although it embraces only about half the territory of pre-war Germany, the Bonn Republic has developed into a powerful, remarkably secure nation. French intransigence will inevitably make the other nations of western Europe accept We Germany as their powerful friend a ally, while France is relegated to secon place because of its lack of dependab government or sound policy.

Propaganda from Red China

Britons are embarrassed by the prop ganda fanfare which welcomed the Lab Party delegation to Red China. T Attlee-Bevan visit to Moscow and Peki was a partisan move, but it had the sile approval of the Conservative governmer Most Englishmen believe that there nothing wrong with talking to Commu ists to see what they are up to. They al feel that the increase of exports of no strategic goods to China would strength economy at home and work for the i terests of the free world.

But they did not expect the Chinese try to capitalize so arrogantly on the vi by boasting that they were being help by strategic supplies from NATO lan

Co-operation in the North

Sweden, Denmark, Finland and No way have already established an in grated labor market. Now a Scandinavi consumer market is under discussion a blueprints for co-operation in the ind trial field are being prepared. Said No wegian Industry Minister Nils Handal a recent meeting of the Nordic Econon Committee, "Norway, Denmark a Sweden import 500,000 tons of sh plates and 300,000 tons of sheet ir annually. They would be in a much b ter position if their iron and steel indust could be developed within the framewo of a common Scandinavian market."

Construction of a joint Scandinavi sheet rolling plant with a yearly capac of from 250,000 to 300,000 tons is n under consideration.

COMMUNISM AND RACE RELATIONS

COMMUNISTS HAVE CAPTURED the initiative in South Africa in the fight against racial segregation. A special dispatch to the New York *Times* reports that former members of the now-outlawed Communist party have worked their way into key positions in the united front against Premier Malan's "apartheid" policies.

The two racial groups against which discrimination is aimed are the native Negroes and the East Indians. Each of these has formed a vocal resistance movement: The African National Congress and the South African Indian Congress. Originally non-Communist and still largely so in rank and file membership, each of these groups has been infiltrated at the top level by former leaders of the South African Communist party which was banned in 1951.

The latest development is the formation of a National Action Council which combines the two racial congresses with two small Communist-front organizations in the fight for racial equality. The new council is controlled by a steering committee, the chairman of which is Moses Kutani, former secretary-general of the South African Communist party.

The pattern is clear. The same thing is happening in Africa as has already happened in Asia. The long-range strategy of communism is to ally itself early with the drive of subject peoples for freedom and equality. When the nationalistic storm breaks in all its fury, they are there to capitalize on it.

What is that to us?

It is typical of a peculiarly American species of blindness that we fail to see the relationship between what is going on in Africa and our own race problem. The presence of segregation in American life is strengthening the growth of communism in Africa as it has in Asia.

We concern ourselves to the point of hysteria over Communist infiltration in the U.S. But some of the most violent anti-Communists are the least sensitive about racial injustice here. By some sort of twisted logic, they even try to pin the red label on those who urge the end of segregation in education, housing, and recreation.

Blow to propaganda

One of the biggest blows to Communist propaganda abroad was the Supreme Court decision banning segregation in the public schools. The effect of that will be immeasurably increased if the responsible segments of American life take the load in carrying out the principle of nonsegregation to its logical conclusion.

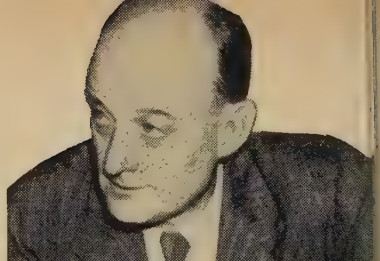
Here is a problem for which the churches have direct responsibility. Carrying out of the Supreme Court's edict will leave the church as the last major social group operating on a segregated basis. Squaring of the churches' own life with the principles of Christian brotherhood would have a profound effect on the crosscurrents of thought in Africa.

Christian missions in Africa are the most direct antidote to Communist infiltration there. In Tanganyika, for example, the Lutheran World Federation mission has been training native Africans to bring the spirit of Christ into their national life. Elimination of segregation in American church life would give new status to African Christians. It would provide potent ammunition in the struggle to wrest the new Africa from the hammer and sickle and win it for the Cross.

—ROBERT E. VAN DEUSEN

In battling communism we must realize that our friendly allies are fearful of the prospect of a destructive war

By REINHOLD NIEBUHR



THE VISIT of Prime Minister Churchill some months ago made it quite clear that some very fundamental issues are putting a strain on our relations with Britain and the other allies in the free world. These issues are revolving around the question of co-existence. The strain is caused because our allies suspect us of not really believing in the possibility of co-existence.

Since no one in America really wants the alternative to co-existence, which is a global conflict of atomic proportions, this issue would seem to rest upon a misunderstanding. But the misunderstanding, if a fact, reveals some very fundamental differences between ourselves and Europe. The European peoples may be right in suspecting that, though we do not want another war, our leaders are too anxious to prepare for a victory in a possible conflict to take the proper precautions against the outbreak of the war. Both the well-advertised policies of "liberation" and "massive retaliation" have not been very popular in either Europe or Asia because they were regarded as symptoms of our heedlessness.

SINCE THE AVOIDANCE of war demands both resistance to Communist pressure and refusal to exert that pressure to the point where an ultimate conflict seems unavoidable, the difference between ourselves and Europe would seem to be a matter of emphasis. We emphasize the necessity of resistance and the other nations emphasize the necessity of n pressing the resistance too far. We a impatient with the prospect of ages co-existence with Communist tyran and the other nations are more fear than we seem to be of the prospect universal war.

A very religious issue underlies th difference. For the willingness to w upon the slow processes of history rath than to press for an immediate victo over our foe, really requires an humb awareness of the limits of human powe of our lack of both omnipotence a omniscience. Both the degree of o power and our peculiar history ha tempted us to regard human history simply manageable by human contri ance.

WE TEND TO FORGET that we a creatures as well as creators in the dram of history; and that a providence ove rules them which we cannot discern, th the God of history has thoughts whic are not our thoughts and ways which a not our ways.

We have proved that we recognize th responsibilities which attend our powe We have yet to prove that we know th limits of all human powers, including th power of a very great nation, which mu become accustomed to being more in potent to control historical destiny in th days of its greatness than it was in th age of its youth and innocence.

New Pioneers Now Have a Church

By STEWART W. HERMAN

Resettled farmers in Venezuela's "midwest" are holding Lutheran services in building provided by government

A SHORT WHILE AGO the farmers of Turen in Venezuela were coming to church each month on their tractors. From their concrete-box homes in all corners of the vast colony they followed the broad dirt roads into the community center where services were held wherever space could be found. Gladly they came, not only because most of them had been church-going people in Europe, but because they were penniless and lonely immigrants in an alien land speaking a strange tongue. Having cut all other ties with the Old World, they had been resigned to the possibility of sacrificing their Protestantism too.

In three short years the picture has changed. The farmers—most of them—have cars of their own, anything from a jeep to a Buick. And recently the government authorities gave them a house to serve as a parish center and chapel. It cannot be compared with the handsome Roman Catholic church which was built by the same Agrarian Institute, but then the number of Protestants is relatively small—less than fifty families in a settlement of 470 new homesteads.

A FEW YEARS AGO the whole area was nothing but thick jungle. A little of it still survives on the edge of the colony where a few Venezuelans live in primeval thatched huts surrounded by pigs, goats and chickens. The visitor sees just enough of that kind of life to appreciate the thrilling vista which opens up beyond the colony's gateway. For more than twenty miles the fertile land has been completely cleared and a pattern of homesteads laid out on which concrete houses have been built by the government and furnished with the most essential things from beds to cooking utensils.

The houses are grouped in clusters of four for neighborliness, but with plenty of space between. They are not elegant: a cement floor, a corrugated metal roof and the four walls divided by inner partitions into a central room flanked by four smaller rooms—three for sleeping and one for kitchen and bath. In a few months there will be electricity, but now they use oil lamps. It is amazing how cozy such a house can become when some curtains are hung in windows and doors and some pictures tacked to the walls.

The main thing was to make the land produce. In the wet season rice grows well. In the dry season it is corn and black beans—two harvests per year. The government has put up silos and extends credit for seeds and equipment. Some of the larger families have done so well within two or three years that their credit has been cut off. The authorities looked with amazement at the cars the farmers were buying and decided that enough help had been given.

Dr. Herman is executive secretary of the NLC's Division of Lutheran Co-operation in Latin America.

THERE IS NO OTHER colony quite like this Venezuelan venture into which vast sums of money have been poured to assure its success. Twenty-two different nationalities are recorded here, including a couple of Americans, some Scandinavians and a large number of Iron Curtain refugees who are happy to have land of their own again. In the community center there is a school, a hospital, a shopping center and a club where social events take place and movies may be seen, three times a week.

Complaints? Oh, yes. They round out the picture. The hard earth sprouts lush tropical growth, including exotic fruits such as bananas, but vegetables of a milder climate just won't grow in this soil which was so recently reclaimed from the jungle. That will take a few more years. Thus, much food must be supplied in tins . . . from the United States! This is expensive, of course.

Then there is the climate. Although nights are pleasantly cool, it is a genuinely tropical area only a few hundred feet above sea level. Bodies accustomed to the temperate seasons of Europe do not adjust easily to a blazing sun, torrential rains, and the absence of frost or snow. The older generation wonders how long it will survive in such a strange new world, and nostalgia for a more familiar homeland is a frequent night-visitor. That is to be expected. In a century of transport by air it is easier to dream of a swift return home than it was when the first hardy settlers came to North America and resolutely smothered all hopes of retracing their steps.

IT IS NOT the function of the church to make people satisfied with an unsatisfactory existence, but there can be no doubt that the presence of a pastor has made the first hard years in Turen a little easier to bear. Babies can be baptiz children confirmed, couples married deaths blessed by a Christian burial. E month Pastor Koch drives in from Va cia to visit these families in their ho and gather them together for wors Now they have bought a harmonium augment the simple candlesticks and hymnals which constitute the wh churchly equipment the little congre tion possesses.

The new parish center belongs to will remain the property of the gov ment which holds a tight rein on all land and buildings until this colonial periment becomes an established and the farmers have completed the p ments which will give them full pos sion of their new homes. There is a port now that there may be oil under land. If that is true, the lives of th people who were uprooted and disp sessed by war may indeed take a stra new turn.

VENEZUELA IS LIKE no other cou in Latin America at the present ti The cities are booming and even th remote colonists feel the impact. I tal with one man in Turen who arrived, p niless, only three years ago from C many with a travel loan granted by refugee service of the Lutheran Wo Federation. Lately he completed the installment of his repayment for him and family, and he is on the highroa prosperity! One secret of his particu success is to be found in the fact that whole family, including the teen-a children, were able to work . . . and

When Dr. Carl Lund-Quist, execu secretary of the Lutheran World Fed tion, visited the colony recently, th was a special celebration in the new p ish house to welcome him as the r resentative of all the churches wh

MISSION CHURCH IN VENEZUELA
Chapel and school at Valencia

have pooled their resources to forge—by the help of God—two instruments of love in a world which sadly needs demonstrations of divine power. The first is simply called a "revolving loan fund" to provide overseas tickets for refugees and the second is the chaplaincy service whereby pastors like Werner Koch are placed within reach of our brethren who happen to land in new homes beyond the reach of existing Lutheran churches.

A few years ago there was no Lutheran church at all in Venezuela. Today the capital contains a congregation of 1,100 members, and on July 11 Dr. Heinrich Falk was installed as the first full-time pastor. The young congregation now needs a suitable church plant including parish house, parsonage and student home. A kindergarten center was set up this year in the dreary, poverty-smitten "slums" on the other side of Caracas.

Meanwhile, the extensive parish in the "middle west," including Turen, has been taking shape. All four pastors in Venezuela are conscious of the fact that, after all, Turen is only one day's drive from the capital (two hours by air) and that we still have no one in the far East and far West, where this kind of chaplaincy service is urgently needed too.

To wait until the new congregations can meet their own needs and start sharing their help with others may be too late.

✠

THE FAMOUS French tapestry weavers who wove those magnificent tapestries that we often see in the houses of the great were accustomed to doing all their work from the rear and all that they could see was a mass of loose threads and stitching. But sometimes a man would rise up from his work and pass round to the front to see the glorious design that was being wrought by their patient labor. And the heart of the toiler was satisfied. If we could but see the other side of things! Some day we will understand and with the deep satisfaction of Job we will say, "Now I know."

—JOHN PATERSON in *The Book That Is Alive* (Scribners)

ULCA'S STRUCTURE IS SOUND

By ALBERT P. STAUDERMAN

But a little patching and changing will make it mo symmetrical and more efficient, the Commission fi

THE ONLY PEOPLE in the United Lutheran Church to whom he can give orders are his private secretary and his assistant, Dr. Franklin Clark Fry reported to the Commission on Structural Organization. And even his right to use the assistant's time is limited, he said (*see* THE LUTHERAN, *Aug. 11*).

It's not that the ULCA president needs power to command attention—even a soft-spoken suggestion from Dr. Fry is sure to gain serious consideration from almost everybody in the church. But the commission has made certain in its recommendations that the office of the president has definite rights and prerogatives.

ONE RECOMMENDATION provides that the president should supervise the offices of secretary and treasurer. In another, as president of the Executive Board, he will supervise that board's oversight of all other boards and agencies. Since the treasurer's assistant, the comptroller, is to act as comptroller for all boards, the president will have immediate information about finances of all boards. In another recommendation, all boards, agencies and auxiliaries are instructed to consult with the president in filling staff positions.

While these recommendations seem to pour power into the presidential office, they will in effect merely regularize a situation which in the main applies the present time. These practices are lowed "informally," the commission s but making them definite will tend eliminate confusion about exact relati ships.

And the president should have at le one more assistant, the commission thi —perhaps so there's someone else to t orders directly!

THIS PROPOSAL for the revamping a enlarging of the president's office is sy bolic, in a way, of the commission's g eral proposals for the streamlining a centralization of the church's governme In many cases, overlapping areas of sponsibility are more clearly defin Minor tasks are assigned to officers w can be held more directly responsible their proper execution. For example, office of archivist—never a very press task!—is abolished and its duties signed to the secretary of the church.

One elective committee and seven a pointive committees are abolished, some of the various recommendations be considered by the delegates at Toron The Committee on Church Papers, group elected by the ULCA conventio whose major task was supervision of t editorial policy of THE LUTHERAN, dropped. Its duties are assigned to t Board of Publication. Committees Church Statistics, German Interests, Pu

licity, Radio and Television, Devotional Services (at conventions), Place of Next Convention, and Transportation are also eliminated, their duties assigned elsewhere.

The Committee on Worship is retained, however, with an added duty recommended of approving all matters pertaining to worship, "including liturgical forms and hymnals which bear the imprint of any board or agency."

This proposal came before the Seattle convention and was the subject of considerable debate. As a result, "approval" was changed to "guidance" and boards and agencies were not included under the committee's authority. It was argued that the provision would prevent the Publication Board or any auxiliary from providing a suitable order of worship for a special program without action by the Committee on Worship. But here it is again, and at Toronto the Seattle debate will be repeated.

TWO IMPORTANT GROUPS which now meet only by common consent are to be "legalized" and made constitutional agents of the church, according to the commission's proposal. One is a Council of Synodical Presidents, to meet at least once yearly at the call of the president of the ULCA. They would discuss problems, program and plans affecting the synods and the ULCA. This group would replace the present informal Conference of Synodical Presidents which has met biennially in recent years to exchange information.

The second major group to be given new status under the commission's report is the Committee of Executives, composed of the officers of the church, assistants to the officers, the comptroller, the executive secretaries of all boards and auxiliaries, the directors of all departments of the Executive Board, the executive director of the Lutheran Laymen's Movement, and the editor of THE LUTHERAN. This group is to be "consultative and advisory" and continues with added personnel the present unofficial Committee of Executive Secretaries.

The report of the Commission on Organization Structure will confront delegates to the ULCA convention at Toronto in October with 118 recommendations, many constitutional amendments. This is the fourth and final in a series of articles by Dr. Stauderman describing the major items of the commission's 102-page document. Evaluations and statements about the report by commission members and other ULCA leaders will appear in pre-convention issues of THE LUTHERAN.

All recommendations made by the commission to the convention are subject to debate and amendment. Constitutional changes must be adopted by the convention by a two-thirds vote and ratified by 21 of the 32 ULCA synods before going into effect.

The work of the Commission of Adjudication is broadened in another recommendation and its name changed to Court of Adjudication and Interpretation. The present Commission of Adjudication exists to adjust disputes between synods and boards, but has had little to do during the entire history of the ULCA, so peaceably has that body functioned. The new "Supreme Court" would have the added duty of interpreting questions that do not involve specific complaints or demand judgments, and in this way would have a much wider scope of activity.

THE FOUNDATION of the whole structure of the ULCA lies in the relationship between the synods and the general body. The commission evidently did not find it advisable to reach any conclusion about this basic relationship, but it opens the matter for re-examination in its recom-

DELEGATES AT ULCA CONVENTIONS ARE THOUGHTFUL AND ATTENTIVE
They must make important decisions for their church

mendation A-1. "The proposed Council of Synodical Presidents shall study the relationship between constituent synods and the ULCA to determine the desirability and feasibility of modifying the present division of functions between the constituent synods and the ULCA within the structure of the United Lutheran Church in America."

Should this recommendation be adopted, it will open the way for a complete review of the entire polity of the ULCA. A hint of what such a study might produce is given in another recommendation in a far different frame of reference (F-27) which gives the ULCA president power to "appoint a committee to give thorough study to the desirability and feasibility of ULCA ownership and control of seminaries."

Both the foregoing recommendations reflect the fact that the commission gave serious thought to the possibilities involved, but was not able within the limited time at its disposal to come to definite conclusions. However, the reports on these two recommendations alone could provide major fodder for delegates to chew upon in many conve tions to come.

CONVENTIONS OF THE ULCA, whi actually are the church in action, a came under the close scrutiny of t commission with a number of speci recommendations resulting. One su gests choosing the place of conventio four years in advance to assure prop accommodations. Another suggests li iting the number of delegates to 700, avoid overlarge gatherings where fre dom of expression must necessarily limited to a small minority. The office of the church should have the privile of the floor at all times during a conve tion, the commission recommends. N they may speak only if they are elect as delegates by a constituent synod. A finally, the commission brings up aga the much-hashed-over problem of prop identification for nominees on conve tion ballots, since many of them a strange names to most delegates. Ballo should contain the address, occupatio synod, and a concise recital of his sy odical and ULCA board and committ

experience for each nominee, and should state if he is nominated by a board, says the commission.

A MAJOR CHANGE in terms of office both for the ULC officers and for staff personnel of all boards and agencies is recommended. In each case the term should be six years, with re-elections permitted. In the case of the ULCA officers, they are at present elected for two-year terms. Most staff personnel of boards and agencies receive a lifetime call, with no re-election necessary.

The commission paid tribute to THE LUTHERAN, stating that its "rapidly increasing circulation" had made many boards and agencies realize that it "would give their material a much larger reader distribution than is available through a variety of publications." To examine this subject the Executive Board is asked to establish "a study committee . . . for the purpose of studying possible consolidation of some or all the existing periodicals as well as ways of effecting co-ordination in this field . . ."

NINE RECOMMENDATIONS specifically affect the auxiliaries of the church—the Brotherhood, Women's Missionary Society, Luther League and Laymen's Movement. Their primary purpose is set forth as fostering Christian educational programs. ULCA conventions are to have the privilege of electing four members to the executive body of each of the first three. The conventions already elect some members of the executive board of the LLM. The auxiliaries should have the right to appoint visitors to attend meetings of all boards. The ULCA should subsidize the Luther League. The Brotherhood should move its offices to the Lutheran Church House in New York (they are now at Bethlehem, Pa.) and a co-operative program should be developed by the Brotherhood and the Laymen's Movement, including joint meetings, a united effort in stewardship and evangelism, and a possible joint publication program.

In all these proposals, the commission states that it placed its main emphasis on those areas of the structure of the church where improvements appear desirable. Its effort is to be "constructively critical," the commission states. It adds its conviction that the United Lutheran Church is basically, as it stands, a "healthy organism."

COMMENTS ON COS REPORT

Presidents and executive secretaries of the various boards of the church were asked by THE LUTHERAN *to submit their observations on the report of the Committee on Organizational Structure, particularly as it affected their own boards. The replies will be published as fully as possible for the guidance of delegates to Toronto and for the information of church members.*

By Dr. Charles B. Foelsch
President, Board of American Missions

THE BOARD OF AMERICAN MISSIONS does not seem to me to have any reason for unhappiness about the report.

Only one recommendation affects BAM alone. That is a minor one—that the legal life of the old West Indies Board be terminated. Except for the formalities, this has already been effected.

To me the single question of importance is whether the United Lutheran Church is ready to move in the direction of a further centralization of power in the executive board and the president of the church.

The commission has toiled two years. It surely has pondered all the issues. It has now come up with a unanimous *Yes* to this primary question. I'm ready to go along with their *Yes.*

If I planned to be present at Toronto and were a delegate (which happily for the convention I am not) I should make a long, strong speech in favor of adopting the report as a whole, without one single amendment!

There is not a dunce on the commission. These men toiled faithfully for two long years, scrutinizing and weighing every detail. And within the shadows stood the Executive Board keeping watch and giving guidance!

The whole morning of Oct. 6 might well be devoted to the explanation and clarification of the report and of its individual items, and then, I believe, the thing should be approved in toto without amendment, and tried out alertly, honestly, maybe through ten years—in the life of the church.

My guess is that the commission is right in its conviction that the proposed new structure will work, and that the work of the church will be furthered by it.

The fathers, in the ULCA's early years, would not have swallowed this report, however hard they gulped. This is the fourth decade after. The trend of the times, ecclesiastically too, is in the direction of centralization of authority and responsibility.

By M. P. Moller, Jr.

President, Board of Foreign Missions

CONCERNING THE Board of Foreign Missions, after the hours Dr. Erb and I were before the subcommittee of this commission, I certainly expected more recommendations regarding the work of our board.

On the first recommendation (*t commissioners should be appointed each foreign field and should visit t field regularly*—ED.) this is now the d nite policy and practice of the boa with the one exception that we do n use the term "commissioner." We do n do so advisedly as in the past there w at times commissioners in specific fiel and there are definite objections, becau of these occurrences, to the continuan of the use of this term.

The second recommendation (*esta lishing a Lutheran missions school*) h been under active study and work by t staff and officers of the board for ma months. A suggested curriculum has be prepared and will probably come befo the executive committee of the board its next meeting.

Regarding the first general suggesti that the executive secretary be relieved any specific field responsibilities, in a tion of the executive committee on Ju 15, before any copies of this report we available or the contents known to us, tentative realignment of the executive r sponsibilities was worked out in whic the executive secretary is to be relieve of field responsibilities. This cannot o cur until the vacancies on the staff a filled.

By Edmund F. Wagner

Treasurer of the ULCA

MAY I IMMEDIATELY go on record i joining countless others and express m admiration and appreciation to membe of the Commisson for the painstakin and thorough analysis they have made c the organizational structure of our be loved ULCA.

At the present stage of my thinking many questions and few answers rise i my mind. Maybe it will be helpful if

share my questions with the readers of THE LUTHERAN.

Recommendation D-4 of the Commission states:

"The Treasurer shall be designated as the chief fiscal officer of the Church. He shall be responsible for the supervision of the finances of all boards, agencies and auxiliaries of The United Lutheran Church in America unless otherwise determined by the Convention of the Church or the Executive Board. The Treasurer should be assisted in this work by a Comptroller appointed by the Executive Board. The Treasurer should submit to the Convention of the Church, and to the Executive Board as the Executive Board may direct, reports of the financial affairs of the Church and of each board, agency and auxiliary of the Church."

WHAT IS MEANT by "supervision" of the finances of the boards, agencies and auxiliaries? If this power is given to the treasurer, what responsibility will he actually have? "Supervision" can be a very general or superficial thing or it can be thorough and detailed. Which is intended?

With responsibility must go authority. How much authority is it intended that the treasurer of the ULCA have over administration of board finances? If the treasurer of the church accepted the responsibility of supervising the finances of the boards, how can he do so effectively? What direct relationship will he have with the staff and board members? Equally important, what authority would he have in connection with the office personnel who handle the day-by-day financial transactions of the boards and auxiliaries? Will he have a voice in employing such bookkeepers and clerks? Will he be able to dismiss them if they do unsatisfactory work? If this is not intended, the question comes back for an answer: How can the treasurer accept this far-reaching responsibility without equal authority?

The same principle applies to the duty which is to be given to the treasurer to present the financial reports of boards and auxiliaries to conventions. These would be regarded as his reports. How and from whom will he obtain such reports? How will he verify them? How can he know that they are accurate between annual audits? If these added duties are to be taken seriously, is not a full-time treasurer required? I think so.

IF THE RESPONSIBILITY is placed on the ULCA treasurer, it follows that, to fulfill that responsibility properly, there must be necessary supervision of many separate offices of board treasurers. The intimate contact with the boards themselves that is required would, in my opinion, clearly require much more time than any volunteer could give.

If it is felt that the time has arrived for us to have a full-time treasurer, should there be a full-time comptroller, too? I don't think so. This would, in my opinion, create a definite overlapping of duties and responsibilities.

The Executive Board elects the comptroller after carefully examining the ability and training of candidates for the position; the treasurer is elected by "blind ballot" at a convention. Isn't it likely that the comptroller would be a better financial man than the treasurer?

IS THERE ANOTHER possible solution? Would it be possible to give supervision of board finances to the ULCA comptroller rather than to the treasurer? Under such an arrangement, the responsibility of the comptroller would be directed to the Executive Board and the convention, to whom he would make his reports of board finances. This arrangement would leave the ULCA treasurer's office as it stands now.

ULCA DELEGATES WILL COMMUNE IN HISTORIC CATHEDRAL

By FRANKLYN MORRIS

Toronto church which claims tallest spire in all Canada was founded as a result of the American Revolution

THE SERVICE of Holy Communion which will open the United Lutheran Church's biennial convention in Toronto on October 6 will take place within historic walls. St. James' Cathedral of the Church of England in Canada, which will provide the setting for this gathering of Lutherans from all parts of the North American continent, has a history which is interwoven in an amazing way with that of the United States. Two wars influenced the course of its life, and actually the cathedral was built as a result of the American Revolution.

AFTER THE American Revolution in 1776, many Loyalists moved up to Canada and took advantage of the grants of land which were being offered at that time by the British government. The church which was the predecessor of the present St. James' Cathedral in Toronto was formed to minister to such settlers.

In those days the town was known as "York," in honor of the Duke of York, the son of King George III (the same King George for whom John Hancock

Mr. Morris is youth director and assistant pastor, St. Paul's Church, Washington, D. C.

signed the Declaration of Independence with a bold and flourishing hand in order that the king might read the signature without his spectacles). It was not until 1834 that the name was changed to Toronto.

During the War of 1812 York was captured by the Americans, and it was only the forcefulness of the rector of St. James', the Rev. John Strachan, which prevented the burning of the entire settlement by the captors, who did in fact burn the government buildings. The Mace, a symbol of the authority of the Parliament, was taken at this time by the American invaders. It was returned in 1934 during the city of Toronto's celebration of 100 years of incorporation. It is said that the Americans also took the Parliament speaker's wig and displayed it as proof that Canadians scalped their prisoners.

During the latter part of the War of 1812 the church was used as a convalescent hospital for wounded soldiers and seamen, serving both Americans and men of the British Empire.

The same dauntless divine who opposed the American troops was responsible for the erection of the present Gothic edifice which has made St. James' Cathedral a landmark in Toronto. Having in the meantime been consecrated as first Bishop of Toronto at Lambeth, Bishop Strachan opened the present cathedral for services just over one hundred years ago. In 1853, cost of the beautiful new cathedral was $223,000. During the past year, this century-old church has undergone $150,000 worth of repairs in order to keep up with the times.

The tower which houses the main entrance to the cathedral is the tallest church spire in all the vast reaches of the Dominion of Canada, lifting the cross 324 feet in the air. The tower contains a peal of ten bells weighing over nine tons, and is graced with an illuminated clock whose face is seven feet in diameter.

The cathedral is considered one of the finest examples of early Gothic architecture in the Dominion, and provides "a quiet retreat amidst the city's roar," situated as it is on an entire city block of park-like grounds in the middle of the busy commercial center of Toronto. This land, bounded by King, Church, Adelaide and Jarvis Streets, was set aside in 1797 by the government as a site for a church and burying-ground. From this original church have sprung some 186 parishes and missions of the Anglican Church in the rapidly expanding metropolitan area of Toronto.

A church with as rich and variegated a history as St. James' Cathedral in Toronto will provide a fitting scene for the impressive service which will begin the 1954 convention of the United Lutheran Church in America.

OFFICIAL NOTICE

ULCA Secretary Lists

Nominees Selected

In accordance with the provisions of the ULCA By-laws (Sec. V, (c), Items 5 and 6), the secretary of the church here presents the list of the nominees chosen by the 1954 ULCA Convention Committee on Nominations at its meeting in Pittsburgh, Pa., Aug 11 and 12, 1954. Under the chairmanship of the Rev. Earl F. Rahn, D.D., the committee examined 283 nomination suggestions furnished it by ULCA elective agencies and by convention delegates. The committee was not under obligation to accept such suggestions but was free to add to them names of eligible persons who commended themselves as having special competence to

serve the several agencies. Pursuant of the provisions of the ULCA By-laws the committee also had regard to the synodical and territorial origins of persons presently serving elective agencies and those newly nominated.

Should any of the nominees find it necessary to decline their nomination, word of the declination should be sent to the secretary of the church, the Rev. F. Eppling Reinartz, 231 Madison Avenue, New York 16, N. Y., at the earliest possible date. The committee on nominations will meet before the opening of the convention, Oct. 6, 1954, to substitute names for any withdrawn from the list of nominees.

Those elected to boards will serve six-year terms, except for Executive Board members who are chosen for four years. Representatives to the Laymen's Movement Committee and to the National Council of Churches serve for two years. Nominations made by boards and agencies are marked with an asterisk. In each case, the number of nominees is double that to be elected.

EXECUTIVE BOARD

CLERGYMEN

*Wynne C. Boliek, Columbia, S. C. Pastor
*Dwight F. Putman, Harrisburg, Pa. Synod pres.
*Harold T. Rasmussen, Minneapolis, Minn. Pastor
Albert G. Jacobi, Kitchener, Ont. Synod pres.
W. Carl Satre, Toledo, O. Pastor
Royal E. Lesher, Austin, Tex. Synod pres.

LAYMEN

*Henry Beisler, Belleville, N. J. Paper mfr.
*Victor O. Wehle, St. Petersburg, Fla. Cir. judge
*Wm. F. Zimmerman, Fremont, Nebr. Col. dean
Harry E. Isenhour, Salisbury, N. C. Realtor
C. B. Noelting, Evansville, Ind. Industrialist
C. C. Stoughton, Springfield, O. College pres.

COMMISSION OF ADJUDICATION

CLERGYMEN

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Harold S. Miller, Brooklyn, N. Y. Pastor
C. F. Stickles, Grosse Pointe Farms, Mich. Pastor
Rees Edgar Tulloss, Springfield, O. Educator

LAYMEN

Paul H. Rhoads, Harrisburg, Pa. Attorney
C. Steinkamp, New York, N. Y. Attorney

BOARD OF FOREIGN MISSIONS

CLERGYMEN

Paul L. Bechter, Yoakum, Tex. Pa
E. E. Flack, Springfield, O. Seminary d
Eugene R. Harrison, Council Bluffs, Ia. Pa
Edwin J. Johnson, Everett, Wash. Pa
*Edwin H. Knudten, Trenton, N. J. Synod p
*Ralph W. Loew, Buffalo, N. Y. Pa
*Harmon J. McGuire, Chicago, Ill. Pa
Ernst Schmidt, Philadelphia, Pa. Pa
Carl R. Simon, Washington, D. C. Pa
Clyde G. Steele, Detroit, Mich. Pa

LAYMEN

*Glenn R. Frye, Hickory, N. C. Physic
Mrs. E. F. Tonsing, Topeka, Kan. Homema
Mrs. R. L. Winters, Spring City, Pa. Homema
*George S. Yost, Baltimore, Md. Attor

BOARD OF AMERICAN MISSIONS

CLERGYMEN

*R. Homer Anderson, Roanoke, Va. Mission su
*Charles B. Foelsch, Berkeley, Cal. Sem. pr
Reno R. Frobenius, St. Joseph, Mo. Pas
*H. W. Kahlenberg, St. Petersburg, Fla. Pas
J. A. Keisler, Jr., Charleston, S. C. Pas
*Albert W. Lotz, Kitchener, Ont. Pas
George W. Miley, Columbus, O. Synod pr
Edward K. Rogers, Greenville, Pa. Stew. s

LAYMEN

*F. C. Eggerstedt, Richmond Hill, N. Y. Retir
F. I. Goodrich, Grosse Pointe Farms, Mich. Industrial manageme
Carl Heinmuller, Jr., Baltimore, Md. Realt
*Erwin H. List, Chicago, Ill. Realt
*J. Arndt Loa, Ottawa, Ont. Sales m
Paul Thomas, Phoenix, Ariz. Businessm

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CLERGYMEN

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*Voigt R. Cromer, Hickory, N. C. College pre
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J. Luther Mauney, Arlington, Va. Past
*George B. McCreary, Minneapolis, Minn. Stewardship se
Joseph Sittler, Jr., Maywood, Ill. Sem. pro
John P. Stump, La Canada, Cal. Past

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Mrs. Edwin Bracher, Seattle, Wash. Homemake
*C. K. Dye, Mansfield, O. Manufacture
*Paul I. Folkemer, Baltimore, Md. Photo suppl

*Luther Redcay, Selinsgrove, Pa. Welfare exec.
Miller Ritchie, Oneonta, N. Y. College pres.
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Milus W. Bonker, Richmond, Cal. Pastor
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*Henry E. Horn, Cambridge, Mass. Pastor
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Roland J. Matthies, Springfield, O. Col. treas.

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*Windsor F. Cousins, Philadelphia Attorney
*Robert J. Myers, Silver Spring, Md. Actuary

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*H. A. Fisher, Raleigh, N. C. College prof.
*Erland Nelson, Columbia, S. C. College prof.
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*Harold U. Landis, Palmyra, Pa. Distributor
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*Amos J. Traver, Springfield, O. Sem. prof.
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Continued on page 41

They Asked Me to Teach!

By ERNESTINE S. JONES

Facing those primary children at the first session w frightening, but now I know that the rewards are gre

THE OTHER DAY I picked up a magazine and glanced through an article headed, "A Star Is Born"—the star being none other than the currently popular musician, Liberace. I noticed that the star was not born overnight, but arrived at stardom after years of work and experience.

My thoughts took a leap from Liberace to the teaching world and me, and proudly came up with a title, "A Teacher Is Born." Then I began to review how it happened.

I recalled the old saying, "Teachers are born, not made." Not always, thought I. Not by any stretch of imagination could I be called a born teacher. Since I have the reputation of being a full-fledged church school teacher now, I must certainly have been made, for they asked me to teach when I was as ignorant of teaching as I am of Einstein's theory.

THE SUMMER morning was beautiful, and I was young, and Sunday school was a pleasant place—when the blow fell. A teacher had just insisted that I teach a class at a mission church that afternoon. My emphatic objections that I knew nothing whatever about teaching made no impression. She simply handed me a book and said, "I need your help and you can try."

Mixed with dismay was the thrill of being asked and needed, so with extreme trepidation I agreed. The class gained exactly nothing that day, but they unknowingly served a purpose—they intr duced me to church school teaching.

NOT LONG AFTER that came the invit tion to teach in the primary departm of our own church. I looked helpless at the teacher's book and the pupi leaflets and hesitated. A genuine desi to be of service came to my rescue, ho ever, and made me accept the assignme and give it an honest try.

After having read over the teache lesson material with suggestions of pr cedure I met my class with a little mo confidence. In the room there were thr classes, each at a table. I sat at one su rounded by eight six-year-olds, boys a girls.

By the end of the class period I w a disillusioned would-be teacher. Nothi worked out as I had planned. The cha ter from the other classes seemed drown out everything I tried to say. Th children were fascinated with what we on at the other tables, and they playe games with each other. I kept the jo however, having made up my mind th if others had learned to teach, so could

AFTER A WHILE I began to discover few things. When I began to tell t story instead of read it, the class listene When I had a prepared activity for the they were less restless. The more int ested I became in the individual boys a girls, the better we got along.

Soon I began to love each of the even the impish ones. I found that a re

TEACHERS SHOW THEIR LOVE FOR THE CHILDREN
Even the impish ones are won over

less little fellow, my prize disturber, was content if he could sit by me and hold my hand! Gradually I began to sense the individual needs of the children and to recognize this element in teaching.

As time went on I found to my satisfaction that teaching was a pleasant job to which I looked forward from Sunday to Sunday. I became so absorbed in it that I forgot to be self-conscious. Determined to find out how to help the children receive what I deeply felt to be of prime importance—religious e d u c a t i o n—I shamelessly became a sleuth.

I watched from afar and from close up those fortunate associates who were known as "born" teachers! I made mental notes of their methods, guidance, manner of lesson development and the like. I read *The Parish School.* I attended summer schools for church workers, leadership schools in my congregation and in our conference. Through these my faith was strengthened and little by little my teaching ability was developing.

Were all class sessions now ideal and had my pupils become angelic? Oh, no. There were Sundays when I felt completely defeated, but these were overbalanced by the ones which left me with the satisfying realization that my pupils were growing in Christian knowledge.

OFTEN I LET my pupils originate drawings on the lesson topic or on a Psalm or hymn, and then commented on each as a point of emphasis in learning. Imagine my astonishment when a little boy displayed a baby in swaddling clothes with a long, black beard! His explanation: Jesus was a baby, wasn't he, and he grew to be a man, and this was the way to show it in one picture. This incident warmed my heart, for I had been trying to make Jesus real to the children and trying to help them recognize Jesus the Baby, and Jesus the Man and Saviour, as one and the same.

There came a day when I was asked to teach intermediates. Once more I was hesitant. But strange as it may seem I was beginning to enjoy challenges.

My first class of intermediates, 11 boys, had lost three teachers since the first of the year, all men. They were handed over to me with the interesting label "unruly" attached. If I thought primaries had given me headaches at times, I was mistaken—now I knew what a headache was.

I concentrated on making friends with the boys. I liked them and I wanted them to like me. Then I tried to develop class spirit, to establish unity, by letting them elect officers and suggesting class activities and projects.

Foremost was the problem of learning what made intermediates tick. My native curiosity about human nature in general was an aid. From then on I read all I could find about intermediates and teaching them. I learned that each pupil had his own private problems, perplexities, and personality and I tried to guide each one as an individual toward Christian growth.

My ignorance in Bible background and church history was appalling, so I was the star student each Sunday when it came to preparing the lesson. I *had* to be prepared in order to meet those inquisitive, wideawake minds.

Due to an unusual situation I taught this class of intermediates for two and a half years. In that time I learned a lot. We had under discussion just about everything an intermediate could think of, from "I am responsible only to myself for what I do with myself" to "Wh is heaven?" The latter subject w handled by an invited pastor who was f more capable than I.

Though these boys have, in a sens forgotten me, I still love them and follo their lives with keen interest and prid

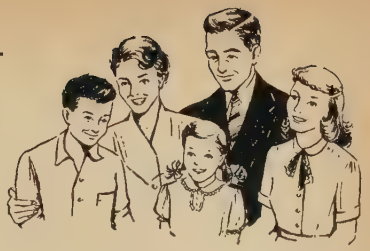
In the process of learning what met ods to use in teaching, how to give gui ance, how to cope with discipline, ho to help instill a living faith and depen ence in God (I am still trying to learn discouragement often crept in. Yet the is one unfailing source of help to whi I turned, and to which I turn even mo constantly today. That source is God a his power to guide, hearten, and use.

Over the years many boys and gi have come and gone as my students. Som periods were filled with exhilarati achievements for pupils and teacher, b most seemed uneventful. Yet I am r minded that little by little, Christia teachings take root or are developed the lives of the students.

Today, still conscious of my shortcor ings as a teacher, I nevertheless love teach. A tingle of satisfaction ru through me when I think of the impo tance of the work of church school teac ers in the lives of youth.

I know that a person may be born wi a talent for music but only by hard wo and determination can he become a st Similarly, a person may not be a bo teacher but he is born with qualificatio which, through determination and wor can be developed to the point at which I can proclaim quietly and joyfully, " teacher is born."

Be thankful your job is a little harder than you like. Razors are not sharpened on velvet.



GO AHEAD AND THINK

As I LIFTED the lid of the garbage can the fruit flies rose in a swarm. "Phew!" I blew them away from my face. "Pete! Bring the sprayer, please!"

Dan brought the lawn mower to a halt near me. He leaned on the handle, looking across the yard toward the garden. "Maybe we'll be glad to see cold weather when it gets here. No more bugs! No more grass to cut!"

"Yippee!" Pete arrived like the U.S. cavalry to the rescue, the screen door banging behind him. He sprayed until the insects either collapsed or flew away to parts unknown. "It's a plane! It's a bird! It's *Superman!*" Arms outstretched to support an invisible cape, he pirouetted about the lawn.

"How about supermanning it to the garage and bringing me the clippers?" Dan suggested.

"Zoom!" Pete kicked up gravel in the driveway as he went.

"Wouldn't want to be in his teacher's shoes tomorrow, would you? All that energy multiplied by thirty or so in one room!"

"He's been wild all day. Probably we should have planned something besides a quiet Labor Day at home. I never thought of all their friends being away."

"Do them all good. They aren't bad companions for each other when there isn't a lot of outside competition."

PETE WAS BACK with the clippers. "Can I edge the driveway after I burn the plates? Boy, that's the best way to do dishes! Use paper ones and then burn them. Got any matches, Dad?" He was off to light the heap of trash in the incinerator behind the garage. I picked up the sprayer where he had left it and took it to the picnic table.

The day had been a happy, lazy one for me. The girls had been so anxious to have their new dresses for school tomorrow that they had taken over most of the household chores so I could sit under the trees and make buttonholes to my heart's content. Part of the time they had been indoors, doing things in the kitchen. The rest of the time they were near me, playing games or reading.

PETE, OF COURSE, couldn't stick at anything very long. He's keyed up about tomorrow in a different way. Karen is mostly concerned about how she's going to look to her classmates and her new teacher. It's part of her growing up, I guess. And Susie has caught the idea from Karen. Now that they're sharing a room, Susie feels important and tries to imitate everything her big sister does. But Pete is strung up. He's not too worried about his actual studies because he's always been fairly good in them. From the way he keeps flexing his muscles and doing hand-stands and taking sudden spurts of running across the yard, I can tell that games and athletic competition are on his mind.

Children are wonderful when you can relax and enjoy them instead of trying to push them into some sort of shape

they don't quite take to. Sometimes I'm so full of my own plans for the family that they seem to be trying to frustrate me at every turn. Then I get tense and edgy and annoyed by every little thing they do. I love a day like this when I can take time to appreciate them. Then God seems clear to all of us and speaking about Jesus seems natural.

Take this morning when I was sewing for the girls. Pete did a whole string of somersaults across the lawn in front of us and I looked up at him, laughing at his antics and loving every muscle in that wiry little body. Then he came over and flung himself on the grass near me.

"Do you suppose Mary ever sewed any clothes for Jesus?" he asked.

"Why, yes, I suppose she did. Of course, she probably wove the cloth first and there wasn't much sewing to do on the loose garments that they wore."

"Did she sew just for him or for his sisters, too?"

Then I began to see where he was heading in his roundabout way. "Please, help me to say the right thing that will take away any hurt or jealousy he may be feeling," I prayed. Then aloud, "I'm sure she sewed for the whole family. Mothers want all their children to have clothes, so Mary would sew for both the boys and girls. Of course, in our country boys wear such complicated things that we buy most of them in a store. You wouldn't want to wear the kind of trousers I could make, I'm sure."

He studied me for a minute. "You don't really look like the pictures of Jesus' mother, do you?"

"No, I don't. Some of them are pretty bad and I'm glad I don't. Then others are beautiful and I wish I did. But there's one thing Mary and I have in common—I do love my children." I rumpled his hair with a free hand.

"Come on, Susie!" he yelled, bac to his normal self. "Let's get our skates

IN A FEW MINUTES the rasping noise the wheels beat steadily from the pav ment in front of the house. From th kitchen came the sound of the mix as Karen whipped up icing for the cak she and Susie had made. Dan was poun ing away at something in the garage. A nice comfortable, homey sounds.

But suppose we didn't live in this neigl borhood where the size of our lot mak up for the smallness of our house, esp cially in the summertime.

Suppose we were surrounded on a sides by walls and windows of huge apar ment buildings. With all the wide ope spaces in this country, there are st thousands and thousands of people livi just like that because they have to l near their jobs or because they've nev lived any other way. How can they kee their perspective when they are nev away from the noise and confusion humanity crushed up against humanit I'm sure I couldn't.

There ought to be some way to sprea people out—put the factories where pe ple had more room or something like tha

"WHAT ARE you looking so serio about?" Dan asked, dropping down b side me.

"My own life's going so smoothly t day, I thought I'd tackle labor, indust and the housing problem. Or would th be attempting *too* much?"

"Big job, but they sure are tied t gether. Funny thing is, the people wh try to unscramble them don't seem realize that God is concerned in the u scrambling."

"Do you think they ever will realize it

"Isn't that pretty much up to peop like us? Go ahead and think. Let's he what's on your mind."

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By RALPH D. HEIM

"WHAT ABOUT THE USE of the word Jehovah, found in earlier versions?" a reader asks. A book could be written on that!

The people of biblical lands and times valued names far beyond the appreciation of our western minds. Parents gave a child his name as a prayer and a consecration, not merely as a designation they happened to like.

Naturally such a people would set great store by the name of God. In fact, the name was honored as The Person and so would be itself a revelation.

MANY NAMES of God are used in the biblical texts. The one appearing most frequently in the Old Testament could well be translated The Almighty. Another is best rendered The Lord. A third name frequently used has four letters (The *Tetragrammaton*) which have been turned into Jehovah but would more properly be Yahweh. This means Being or Person and is a peculiarly Hebrew designation for The Divine. In the New Testament we have chiefly the two names regularly translated God and The Lord.

If we remember that the Revised Standard Version is a revision not only of the King James Bible but also of the American Standard Version of 1901, we are ready now to let the revisers themselves explain what they did.

This is what they say in the preface of the RSV: "A major departure from the practice of the American Standard Version is the rendering of the Divine Name, the *Tetragrammaton*. The American Standard Version used the term 'Jehovah'; the King James Version had employed this in four places, but everywhere else, except in three cases where it was employed as part of a proper name, used the English word LORD (or in certain cases GOD) printed in capitals. The present revision returns to the procedure of the King James Version . . ."

The RSV preface concludes by saying that the word Jehovah does not accurately represent the Hebrew and that this particular name for God is "entirely inappropriate for the universal faith of the Christian Church."

(King James Version)
4. . . . in the day of the LORD God made the earth and the heavens,
5. And every plant of the field before it was in the earth, and every herb of the field before it grew; for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.
6. But there went up a mist from the earth, and watered the whole face of the ground.

(American Standard Revision)
4. . . . in the day that Jehovah God made earth and heaven. 5. And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth; and there was not a man to till the ground; 6. but there went up a mist from the earth, and watered the whole face of the ground.

(Revised Standard Version)
In the day that the LORD God made the earth and the heavens, when no plant of the field was yet in the earth and no herb of the field had yet sprung up—for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground; but a mist went up from the earth and watered the whole face of the ground . . . Genesis 2:4-6

Personal Problem Clinic

Backward-looking

QUESTION: My sister is almost forty. Like myself, she is unmarried. Lu seems to live in the past most of the time. She so often goes back and recalls the gruesome details of our father's accidental death 24 years ago. She talks about her worries of high school days, her early and only love affair, an auto accident in which she was hurt when a child, and a double mastoid operation when she was 13. She seems so disconnected from the affairs of today. She has been housekeeper for my brother, also unmarried, and myself for a long time. I think Rob and I are well adjusted people, working every day, and enjoying social contacts.

REPLY: Lu is living in the past, and there seems to be some reason for it. But there are ways for her to escape from such an impasse. You and Rob can help her.

1. Her one love affair and none since—that tells a great deal! Of course she will idealize that one experience—a bright spot in a drab life. She is probably groping—but poorly—for romance of a mature type. But to date that love affair remains outstanding in her life. Everyone needs and desires the love experience.

2. Lu's life seems to be lonesome—housekeeping and being alone so much of the time. The more dramatic moments of long ago seem more interesting than her present routine life. While each person must be self-directing to a large extent, you and your brother have a certain responsibility for Lu.

3. Plan to have some lively social doings at your home. Invite both men and women. Make them reasonably gay, or no one will welcome another invitation. See that Lu gets into the midst of events.

4. Take Lu out, help her to meet other people, see other facets of life, and "get out of herself."

5. Conspire to have her invited out—especially into mixed company.

These suggestions, if followed in a creative way, could lead to romance. But, in any case, attractive personal traits, appearance, and manner also are importan

Lipstick

QUESTION: I am worried about the use o lipstick. I want to use it, and my famil say it is all right. But when I found ou that my brother disapproved I felt very ba So I promised him, and I promised Go that I would not use it.

Now I wish I could use make-up. But feel that I have no right to do so since gave that double promise. The more I thi about this, the more confused I becom If you would tell me God has released m from that promise I would be so happ But—I want to do what is right.

REPLY: Why did you make such a foo ish promise—to God or to your brothe It was not your brother's affair whethe you used facial frescoes or not. Did Go ask you for such a promise? Certainl not. I don't think he is concerned as t whether you color your lips any mor than he cares whether I shave or wear beard, or whether I have a crew haircu or the ordinary brand. Matters such a these have nothing to do with ethic morality, or religion.

Dress as you prefer—within the bound of decency—and use on your face wha ever you like. Practices of this type a merely social customs which change fro one decade to another. It is usually ad visable to go along with the prevailin mode, without being extreme in one direc tion or the other. Go ahead and live Christian life—with or without red lip

Obedience

QUESTION: Is obedience in children a end in itself which we should seek?

REPLY: For parents it may be an in mediate end, but for the children it is means to higher ends, such as characte self-determination, and independence.

—EARL S. RUDISILL

BOOKS

Meeting Place of Life

The Cross in the New Testament. By Walter Thomas Conner. Broadman Press. 181 pages. $2.50.

"The cross of Christ is the place where all the fundamental factors in life meet." This is the theme of this last book from the pen of the late Dr. Walter Thomas Conner, for 39 years a professor in the Southwestern Baptist Theological Seminary in Ft. Worth, Texas. Only partially is this book from Dr. Conner's pen for he died before it could be completed and it was put in final form by his student and teaching colleague, Dr. Jesse Northcutt.

Drawing upon his many years of study of the Bible and his own satisfying relationship with his Christ, Dr. Conner has traced the concept of the Cross through the various parts of the New Testament. These analyses of the several sections are helpful to the New Testament student. Lutherans will not always agree with his conclusions, but they are worthy of consideration.

One place where the Lutheran would take exception with the author is in his discussion of the communion. His stress is almost entirely upon the memorial nature of the sacrament. The atoning features are minimized or overlooked. He even goes so far as to call it the memorial supper, never the Lord's Supper.

In other places less fault can be found. There is for instance his insistence that love is in back of the cross. The author can find no evidence in the New Testament that God loves us because Christ died for us. Rather the emphasis is that "Christ died for us because God loved us."

Dr. Conner stresses the need for a historical approach to the New Testament particularly to such a book as Revelation which is rife with symbolism. Without the key, honest interpretation is impossible. Most people try to interpret it without the key and thus come up with weird and fantastic conclusions not warranted by facts.

But all in all it is a book filled with thought-provoking comments and suggestions and materials. EDGAR A. DOERING

Jeffersonville, Ind.

Father Was a Preacher

Near to the Heart of God. By Cleland Boyd McAfee and Katharine McAfee Parker. Bobbs-Merrill. 125 pages. $1.75.

Near to the Heart of God is in two parts. The first tells about "life with father," who was Dr. Cleland Boyd McAfee, a Presbyterian pastor. He founded Park College in Missouri, held pastorates in Chicago and Brooklyn. He was then called to the faculty of McCormick Theological Seminary, Chicago.

Mrs. Parker took as her title the name of a hymn composed by her father when he was a young man. The song was inspired by tragedy. Two little girls of the McAfee relation died of diphtheria, bringing grief to the little Park College community. Next Sunday morning Dr. McAfee said in his sermon, "We cannot say that we understand what has happened, for we cannot understand the mind of God. However, we can understand the heart of God. So, we can have peace and comfort, if we stay near the heart of God." Katharine Parker goes on to tell, in a heartwarming way, how the great ties of love ruled the life, work, and family of Dr. McAfee as he served his church in college, pulpit, and seminary.

Part II of this 124-page book consists of 45 short editorials written by Dr. McAfee for The *Continent*, a Presbyterian weekly. Although these articles were written between 1913 and 1916 they still speak to our day. As the author says, "Dr. McAfee always seemed to say something that was needed to be said." Also, the illustrations will be very helpful to pastors and preachers today, for they are written by a man who

All books reviewed on these pages can be purchased from the United Lutheran Publication House, 1228 Spruce St., Phila. 7, Pa.

had a great understanding of subjects vital to the Christian way of life. Dr. McAfee had what we might call a "pastor's heart and understanding."

A few samples of his subjects are: God's Will Is Not Second Best, Unbearable Troubles, Can We Pray About Anything?, and Big Talk and Small Deeds.

Chicago MARCUS F. OTTERBEIN

"Heroes of God"

Lives of men and women who created our religious heritage are told in the "Heroes of God" series of books for teen-agers. Under the editorship of Albert N. Williams and Ann West Williams, three books have been published. Later stories will deal with the lives of Peter, David, Luke, Luther, Joshua, and Solomon.

Paul: The World's First Missionary. By Albert N. Williams. Association Press. 155 pages. $2.

The story of how Paul was converted from a murderer to a Christian martyr is told by the author in simple, informative prose of an 8th-grade level. Swift-moving dramatic scenes take the teen-age reader into the world of the early Christians. Interjections by the author, although they break the continuity of the story, help the younger set in understanding their religious heritage.

Queen Esther: Star in Judea's Crown. By Laura Long. Association Press. 151 pages. $2.

The colorful and romantic story of Hadassah, the young Jewish girl who stole a forbidden look at the king—and became his wife—is taken from 15th-century biblical prose by Mrs. Long and is given a fresh approach for teen-agers. Youthful readers will admire the beautiful and shrewd girl who saved her people from destruction.

Jeremiah: Prophet of Disaster. By Virginia G. Millikin. Association Press. 154 pages. $2.

Against a well-painted backdrop of Hebrew history, Mrs. Millikin humanizes a prophet that too often is only a name to young people. The prophet of doom becomes a courageous bearer of God's message of redemption in the author's lucid style of story-telling. Not many teen-agers know Jeremiah as a man, with an abiding love for Tabitha and faith in Israel.

The New Gospel

The Nazarene Gospel Restored. By Robe Graves and Joshua Podro. Doubleday. 9 pages. $10.

The authors—one a Hebrew scholar, t other a famous poet and novelist—are co vinced that the New Testament is inco sistent and distorted because Gentile he tics rewrote it to support the doctrines the religion invented by the Apostle Pa They have undertaken to restore the Na arene gospel as it must have been befo it was "perverted." They hold that Jes was a devout Jew who refused to have an thing to do with Gentiles and who nev equated himself with God. After his "rest rection" from a death-like coma he l Israel to wander nameless in the East.

Following a long introduction describi their aims and methods, Graves has down each New Testament episode in all versions, pointing out contradictions a errors. Part III is the reconstructed versio "the gospel according to Graves." His pu pose is not only to discredit the "Jes Christ myth" but to establish a "credibl basis for traditional religion and an ima of Christ "acceptable" to the modern mi

Although the authors intended this stu for the average reader, the 982-page wo is so weighted with scholarly reference th very few laymen can be expected to und stand or appreciate it. VIVIAN EVERSON

Philadelphia

Our Christian Symbols. By Friedrich Re Christian Education Press. 86 pages. $2.50.

This is extraordinarily attractive a well-illustrated, briefly describing the m titude of symbols representing God t Father, Son, and Spirit, the apostles a evangelists, the church, sacraments. The are brief chapters on the Christian ye church vestments and furnishings, and lated themes.

For a simple introduction to the elab ate language of Christian symbolism, this the best of the new books. For a stude who needs more extensive material, *Chur Symbolism* by F. R. Webber has not be excelled.

OVERSEAS

Swedes Are Being Wooed By Russian Invitations

SWEDEN: Karlstad. Aug. 12.—SWEDES feel at home in the West. Although politically neutral their sympathies are with the West in global conflicts. Russia is not far away geographically, but very far spiritually. America is far away geographically but close spiritually.

But there are signs of a changing situation. After years of isolation the Soviet is now showing willingness to take up relations with us. Earlier hardly anybody was allowed to travel in the Soviet, if not a convinced Communist. But now more and more Swedes are visiting Russia, of which they know little and the language of which they do not understand. The Minister of Foreign Affairs, Dr. Unden, traveled in the Soviet during his vacations recently. Competitions in chess, athletics and so forth are continually taking place with Russians coming here and Swedes going there. This never happened some years ago. Presently a cultural delegation of Swedish artists and architects is visiting the Soviet, officially invited. Russian Baptists are now in Sweden, invited there by Swedish Baptists and Quakers.

A group of Finnish Lutheran clergymen have also recently received an invitation from the Russian Orthodox Patriarchate of Moscow to visit the USSR. Many of the churchmen are reported to have refused the invitation but about 10 are expected to make the trip.

A HIGH PEAK of summer events was the visit of the Swedish navy to Leningrad and the visit of the Soviet navy to Stockholm in July. Some Swedish newspapers thought we should not have invited the Soviet navy as long as the Soviet has not acknowledged the shooting down of some Swedish airplanes two years ago. But common people forget quickly, and the Soviet sailors received a cordial reception in Stockholm. People were impressed by their manners and discipline.

One of those going to Russia this year was a well-known journalist of the conservative newspaper *Svenska Dagbladet*, Goran Schildt. In spring he published his reports in a 126-page book, *Tre veckor i Sovjet* (*Three Weeks in the Soviet*).

Schildt is specially interested in architecture and art, and he found the USSR in these respects remarkably conservative. He was impressed by the vigor of Soviet life, wondering what may come from these immense resources of people and material. He found Soviet youth believing in progress and science in a way which Europe has left behind. As a civilized, skeptical European he felt far from the sense of inner conviction that characterizes the Soviet youth.

IT IS NATURAL that Swedes are curious, since the Iron Curtain is now to some extent lifted. But are Swedes turning East in their sympathies, too? Not yet, but it cannot be denied that the U.S. is now losing sympathy. One big reason is McCarthyism. American friends are trying to calm us, but we see the spectacles still going on, and we cannot understand why so much money and manpower should be used for investigations which seem to us not to be very much better than persecutions of opinion in totalitarian countries. The Communist investigations in the U.S. seem to tell us that the U.S. is no longer the country of freedom.

Another reason for decline in the U.S. sympathies is American behavior in Asia, demonstrated in Geneva this summer. The U.S. lost its leadership there. Without being able to give an alternative they shrank from the responsibility of a compromise with the Communists. The intransigent attitude of the U.S. to Communist China, being one side of a general Communist hysteria, seems to us to invite war, not peace, and we understand the English better.

Better relations with the Soviet, declining sympathies for the U.S. are signs so far only tendencies, and there is no question yet of our spiritual home in the West. But maybe Americans should be aware of the signs. To Western Europe, where Sweden belongs, the breaking of American-European bonds would be a tragedy. —STEN RODHE

ONTARIO

Williamsport, Pa., Pastor Accepts Presidency Of Waterloo Seminary; Heads Theological Faculty

By NORMAN BERNER

Dr. J. Ray Houser, Williamsport, Pa., has accepted the presidency of the Evangelic Lutheran Seminary at Waterloo, and will move there in mid-September. He succeeds D H. T. Lehmann, who is now book editor for the United Lutheran Publication House.

Dr. Houser is a graduate of Gettysburg College and Philadelphia Seminary. Muhlenberg College conferred the honorary degree of Doctor of Divinity on him in 1948. He w pastor of St. Mark's Church, Williamsport, for the past 26 years.

At Waterloo, Dr. Houser will serve as dean of the theological faculty and will teach practical subjects. He will also direct the emphasis of more men for the ministry for the fast-growing Canadian field.

Construction of the new administration building at Waterloo College has been completed. Dedication is scheduled for Sunday, Oct. 3. A special fall convocation, at which honorary degrees may be conferred, is under consideration in connection with the dedication.

Citizens of Waterloo have established the John Miller Trust Fund to help the family of a man who lost his life trying to save a fellow workman. To this fund Waterloo College has made a unique contribution. President J. G. Hagey has announced that the college will donate to any or all of the five children in the family annual bursaries of $200 to enable them to take courses. Total value of the offer could reach $4,000.

There was considerable gloom for Pastor Harold A. Gram when fire damaged his mission church in Sudbury last winter. But that was forgotten when Christ United Lutheran Church broke ground for a new building in mid-July. There was joy, too, at Port Colborne when Pastor C. R. Cronmiller officiated at the laying of the cornerstone of parish hall for First Church.

Roy Hilker, president of the Canada Synod Brotherhood, will head a delegation to the ULCA Brotherhood convention in Atlanta, Georgia, Sept. 23-26. He will renew an invitation to have the international brotherhood hold its next biennial conve tion in Kitchener-Waterloo in 1956. A companying him will be the secretary, Ho ard Herter; the treasurer, Gordon Kipf E. A. Kalbfleisch and Elton Wilker, Tav tock; and William Heintz and Walter Lu wig, Kitchener.

The synodical Brotherhood is schedul to hold its annual convention in Tavistoc Sunday, Oct. 24.

The Rev. William Giller has resign his Guelph charge to go to Sault Ste. Ma . . . The Rev. E. W. Heimrich, Zurich, w succeed the Rev. Alvin Schweitzer at Bra ford . . . The Rev. Arthur Little will gi up his work as mission developer in Lond to join the staff of Waterloo College.

The Rev. Norman Berner, manager the Kitchener branch of the United L theran Publication House, has resigned accept a call to become assistant to the pre dent of the Canada Synod. He will assu his new duties next Jan. 1. In the meanti he will organize the synod's Home Missi Extension Fund appeal for $100,000 whi will be launched by the synod on Nov. 1.

Before coming to Kitchener to open t ULPH store in 1950, Pastor Berner was member of the ULC Board of Publicatio editorial staff in Philadelphia. He is a gra uate of Waterloo College and Waterl Seminary, and served the Brantford-Woo stock and Morrisburg-Riverside parishes.

The Rev. Albert W. Lotz, pastor of Peter's Church, Kitchener, is the only Can

WAGNER COLLEGE on Staten Island, N. Y., was host during July to a nine-day meeting of the Ad Interim Committee of the International Missionary Council. Sixty delegates from all parts of the world took part in sessions which planned the entire IMC program. Above, Dr. Farid Aubeh of Syria; Dr. David M. Delo, Wagner president; Dr. Walter Freytag of Germany; and Dr. Rajah B. Manikam of India, IMC and World Council official, chat outside Wagner's Guild Hall. Visitors were lavish in praise of Wagner's location and equipment. "A glorious site" was one English bishop's estimate of the campus, which is situated on a hill overlooking the New York harbor and the city's jutting skyline

dian Lutheran delegate to the World Council of Churches at Evanston. Other Ontario Lutherans attending are the Rev. Paul W. H. Eydt, Hamilton (official visitor); Dr. O. W. Heick, Waterloo Seminary; and the Rev. Franklin L. Jensen, Kitchener (observers).

"FRESH FROM EVANSTON" is the way an announcement reads concerning the coming of Bishop Anders Nygren and Dr. Lennart Pinomaa to Waterloo Sept. 14-15. These two outstanding European theologians will lecture on the World Council theme: "Christ, the Hope of the World." Another feature will be a panel discussion on Evanston by local pastors who were present.

Following his Waterloo appearance Professor Nygren will go to Toronto to inaugurate the Laidlaw Lectures at Knox College, Sept. 22-24. He will speak five times on "Christ and His Church: A Research Study on the Christological Basis of the Church."

Also "fresh from Evanston," Dr. William Zimmerman, of Berlin, Germany, a prominent Lutheran leader from the Russian zone, was to speak in St. Peter's Church, Kitchener, Sept. 7, and in other churches in the area on following nights.

FLORIDA

Music Workshops Planned

By CHARLES F. STECK, JR.

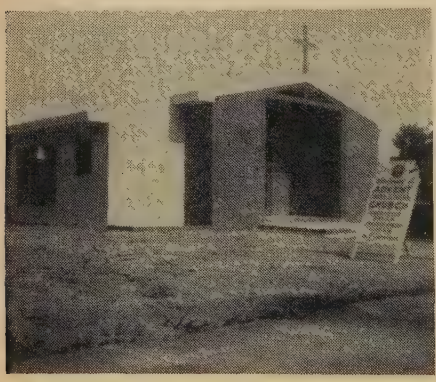
TAMPA—The selection, interpretation, and presentation of church music will be discussed at three workshops being planned by Florida Synod's Committee on Worship. A leading Lutheran musician, preferably a member of the United Lutheran Church's

FLORIDA . . .

Worship Committee, will be invited to lead the workshops, according to plans that were approved by the synod at its last meeting. The sessions will be held especially for the training of choirs, but will also be open to all who want to attend.

The Rev. Roland G. Riechmann, pastor of Trinity Church, Jacksonville, and committee chairman, reports the proposed conferences will be of sufficient duration to permit study of the whole church music field with emphasis on particular facets. The workshops will be held at strategic centers within the synod.

CHURCH CONSTRUCTION—Advent Church, Miami Shores, the Rev. Ben D. Varner pastor, completed the first unit of its proposed building program. The building, of modified modern architecture, seats 260 . .. St. Mark's Church, Coral Gables, Pastor W. Baxter Weant, plans to complete construction of its first unit this fall.



First unit of building program at Advent Church, Miami Shores, was recently completed

St. John's Church, Orlando, reports cash and pledges of $18,000 toward erection of its first unit. The congregation of 250 confirmed members was organized last January. Services are held in a nearby school while a house serves as training center and parish house.

Trinity Church, St. Petersburg, the Rev. H. V. Kahlenberg pastor, reports a summer renovation program with air-conditioning units installed in church offices and parsonage bedrooms . . . St. Mark's Church, Jacksonville, also installed air-conditioning units during the summer.

With a dozen congregations receiving aid from the Board of American Missions, and six under investigation or development, Florida continues to be a pioneer in home missions.

Mission developers have recently entered these fields: Clearwater, Dr. Paul M. Kiess; Jacksonville (Arlington and Southside Estates), Pastor J. D. Sheppard; St. Petersburg (Northwest), Pastor Robert C. Walker; Ft. Lauderdale (Coral Ridge), Pastor Charles F. Steck, Jr.

Faith Church, Wesconnett-Jacksonville Heights, Dr. W. E. Pugh, mission developer, will soon be organized. The New Smyrna Beach congregation, Pastor Lynn W. Winfred, mission developer, will be organized in September. Plans are being made to study the possibility of missions at Tallahassee, Pensacola, Sarasota, Ft. Pierce, Winter Haven, Tampa, Miami, and West Palm Beach.

MINNESOTA

Church Leader Honored

By PAUL L. WETZLER

MINNEAPOLIS—Dr. Johan Arnd Aasgaard, retiring president of the Evangelical Lutheran Church, was honored at a testimonial dinner at the Minneapolis Club July 2. Over 200 men, including churchmen from other Lutheran bodies and civic leaders, attended the dinner. Dr. Aasgaard, 78, served as a pastor for 10 years, president of Concordia College for 14 years, and president of the Norwegian Lutheran body (numbering 900,000) for the past 29 years.

Main speaker was Dr. Adalbert R. Kretzmann, pastor of St. Luke's Church (Missouri Synod), Chicago. Guests were Gov. Elmer Anderson, governor of Minnesota, and Thorgeir Siqveland, consul general of Norway.

THE ENLARGED Salem Church, Minneapolis, will be dedicated Sept. 26. At two morning services the sermon will be preached

by the Rev. Robert B. Anderson of Milwaukee, a son of the congregation. Synod President Paul E. Bishop will preach the sermon and Governor C. Elmer Anderson will bring "greetings" at the afternoon dedication service. Rupert Sircom will present an organ recital Sept. 19 and a dedicatory address will be given by Dr. William P. Christy.

To solve a parking problem the congregation recently purchased two apartment houses—adjacent to present properties. A day nursery opened in the church annex on Tuesday, Sept. 7.

Laymen of Minneapolis were deeply impressed by the Anglican Congress recently held at the Cathedral of St. Mark's. Churchmen from nations throughout the world, arrayed in colorful garments, assembled to discuss affairs of Christianity and mingle with life of the city. The "top bishops" were provided with special cars and chauffeurs while for all others in attendance "cars stood in waiting" with 38 young ladies as guides and chauffeurs.

HOLY TRINITY CHURCH, Minneapolis, opened its second vacation Bible school Aug. 26 with an enrollment of 200. Enrollment at the June school was 400. On Sept. 4 the Sunday school observed its 50th anniversary. Present and former Sunday school workers will be honored at a banquet Sept. 15.

PASTOR GEORGE GERBERDING, Grace Church, Deephaven, reports that progress on construction has been so rapid that it may be completed in October. In a recent campaign for funds the congregation oversubscribed its goal.

MEETINGS CROWD the month of September —Fall meeting of Central Conference will be at Cannon Falls Sept. 14-15 . . . Men's retreat will be Sept. 10-12 at Lake Camp, Chisago City, Minn. . . . Sunday school association of Holy Trinity Church, Minneapolis, will meet Sept. 18 . . . "See the Glory" is theme of the state Luther League convention at Missions Farms, Medicine Lake. Five hundred youth are expected to attend.

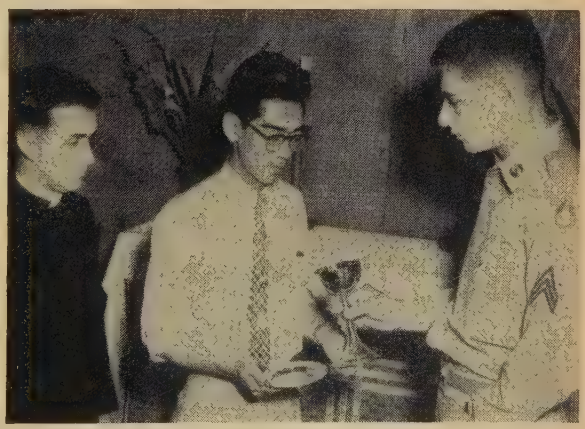
NEW ENGLAND

Three Busses Are On the Right Road

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—June was an exciting month for Pastor Rudolph Buss and his wife, of St. John's Church, New Bedford, Mass. Their three children graduated from institutions of higher learning. Martin graduated from Princeton Seminary and won an English Bible award. Godfrey graduated from Drexel Institute of Technology and now is chief engineer of a film corporation. Adelheid graduated as salutatorian of Hartwick College. She will soon become a registered nurse after serving at Cooperstown Hospital.

Pastor Buss started his ministerial career as a German missionary to China, where all three children were born. Because of lacking educational facilities the children were edu-



East met West in Japan recently as Cpl. Frank J. Kreider (right) presented silver chalice and paten to Dr. Yuichi Iwanaga (center) and Pastor P. Parker Anspach of Nagasaki Lutheran Church. Articles are gifts from St. James' Church, Ozone Park, N. Y., where Cpl. Kreider's father, the Rev. Dr. Harry J. Kreider, is pastor

Leadership changed hands at Central Pennsylvania Synod Luther League convention at Susquehanna Univ. when Miss Donna Logan (right) turned over president's office to Fred Shilling, pre-ministerial student at Susquehanna. Miss Logan, of Bloomsburg, Pa., will enter nurses' training school this month in Danville Hospital

NEW ENGLAND . . .

cated by their parents before the family came to America in 1947. Beside learning educational essentials, the children mastered German, English, French, and Latin under their parents' tutorship.

THE FIRST United Lutheran mission congregation in New Hampshire—Christ Church, Littleton—recently completed arrangements to purchase a vacant Unitarian church building. The new congregation is situated in the White Mountains, the largest resort area in the state. The Rev. Frederic J. Teichmann conducted the first service Aug. 1 with 49 attending.

FIFTY-TWO new members were welcomed into Immanuel congregation, Meriden, Conn., in the last six months. Twelve Luther Leaguers from Immanuel attended the synod summer schools at Silver Bay, N. Y., and Lutherwood, Mass. The congregation donated $4,500 to Southbury Home for th Aged. Recent renovation of the parish hous and installation of a heating system co $8,900. The Rev. George A. Hagedorn pastor.

A son and daughter of Trinity Churc New Haven, Conn., entered Christian voc tions this summer. Theodore Leidenfro was ordained in June and will travel t Liberia next year. Barbara Schoenrock b came director of religious education at S John's Church, Baltimore, Md., Aug. 1. Th second vacation Bible school was conducte at Trinity Church in August. The congre gation also was successful in conductin noon luncheons for the men who work i the downtown district.

AMONG THE CONGREGATIONS — Emanue Church, New Haven, Conn., purchased parsonage for the Rev. William Fairma and his family who assumed the pastorat July 15 . . . St. Paul's congregation, Green field, Mass., started redecoration of th church interior . . . Ground-breaking servic for the new Reformation Church building New Britain, Conn., was held Aug. 15.

OHIO

Ohio Welfare Council To Sponsor State-wide Care-of-Aged Program

By E. RUDOLPH WALBORN

"OLDER PEOPLE and the Church" will b the theme for a state-wide program on car of the aged, sponsored by the Lutheran Wel fare Council of Ohio in six strategic center Sept. 26-Oct. 1.

The Welfare Council brings together al Lutheran social agencies and institutions i Ohio including both National Lutheran Council and Lutheran Church—Missour Synod organizations.

The program is planned for the followin centers, with the local chairmen listed: Sept 26, Dayton, Russell Bussabarger; Sept. 27 Columbus, William H. Kibler, Jr.; Sept. 28 Mansfield, Carveth P. Mitchell; Sept. 29 Toledo, John E. Slater; Sept. 30, Akron

Fred W. Wiegman; Oct. 1, Cleveland, Gerhart W. Luebke.

Leaders for the one-day institutes will be Pastor Francis A. Shearer, secretary for Inner Missions of the ULCA Board of Social Missions; Pastor Roland Bosse, superintendent of the Lutheran Home for the Aged in Cleveland (Missouri Synod), and Pastor Chester C. Holmquist of the Northeastern Ohio Lutheran Welfare Service.

All congregations of all synods have been invited to participate in the institutes, and the Welfare Council has suggested that pastors preach on Sept. 26 on "Our Responsibility to See That Older People Become Care-Free."

This is a pioneer project on a state-wide scale, designed to point up the need for the special care of older people, whose number is increasing year by year.

At the Youngstown-Northeastern Ohio Service Society, Mrs. Lulu B. Sachs begins this month the second year of a trial program on aid to the aged provided by the society, the Synod of Ohio, the ULCA Board of Social Missions, and the Board of Christian Charities, American Lutheran Church.

Four major developments have taken place since September 1953—establishment of a day center for the aged, a program of home visitation by volunteers from the co-operating congregations, a monthly publication, *The Friendly Visitor,* and group social activities at the society's center and in the congregations.

Aiding the council in promoting the plan is the Ohio synodical committee on social missions, headed by Dean E. E. Flack of Hamma Divinity School.

PENNSYLVANIA

Youth Retreat Planned

By CARL W. WEBER

PHILADELPHIA—"Christ, Our Hope," the theme of the Evanston assembly of the World Council of Churches, has been chosen as the theme of the Lutheran Youth Retreat sponsored by the Philadelphia Conference at Camp Hilltop, near Downingtown, Sept. 17-19. Chaplain of the retreat, the Rev.

NOMINATIONS FOR ULCA OFFICES

LAYMEN'S MOVEMENT

Continued from page 25

*W. O. Helwig, Milwaukee, Wis. Carbon prod.
*Thomas P. Hickman, Washington, D. C. Banker
*Harold U. Landis, Lebanon, Pa. Lumber
*Alvin J. Metzger, Hanover, Ont. Milling
*R. V. Peterson, Grosse Pt. Wds., Mich. Sales rep.
*Ernest P. Scott, Cleveland Hgts., O. Tech. sales
*L. F. Speckman, Louisville, Ky. Judge (ret.)
*C. C. Stoughton, Springfield, O. College pres.

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Harold R. Albert, Columbus, O. Pastor
E. Theo. Bachmann, Berkeley, Cal. Sem. prof.
Harry F. Baughman, Gettysburg, Pa. Sem. pres.
Paul C. Empie, New York, N. Y. Ex. dir., NLC
Emil E. Fischer, Philadelphia Synod pres (ret.)
Franklin Clark Fry, New York, N. Y. ULCA pres.
James F. Henninger, Allentown, Pa. Judge
Ross Hidy, Berkeley, Cal. Pastor
O. Frederick Nolde, Philadelphia Sem. prof.
Dwight F. Putman, Harrisburg, Pa. Synod pres.
F. Eppling Reinartz, New York ULCA Sec'y
H. Paul Romeis, Los Angeles Ass't to syn. pres.
Mrs. O. A. Sardeson, New York Homemaker
Morris C. Skinner, Albany, N. Y. Pastor
C. C. Stoughton, Springfield, O. College pres.
L. Ralph Tabor, Baltimore, Md. Pastor

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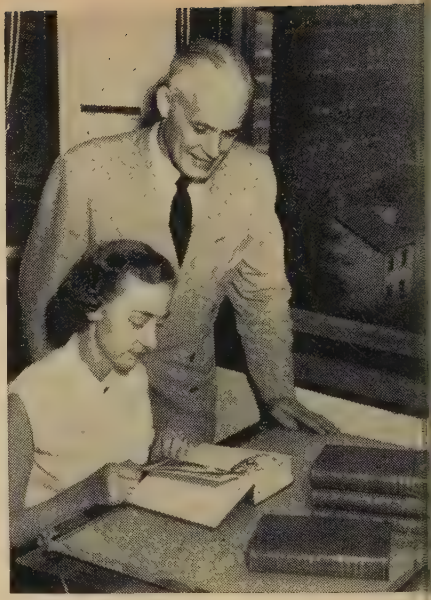
Asst. Pastor



Since he started his pastorate at Eman Church, Philadelphia, in 1947, Dr. Henry Ho has been keeping bound volumes of Sun bulletins. Now they constitute a compl record of his ministry, including pastoral a which he can take with him to his new pas ate this month (see below). Here Dr. Ho shows volumes to Miss Amanda Henry of Uni Lutheran Publication House art departm

PENNSYLVANIA . . .

Raymond L. Fetter, pastor of Christ Chur Elizabethtown, will lead the week-end s sions. Mrs. Raymond Fetter, his wife, v organize a choir and lead group singing.

The Rev. Donald G. Doll, chairman the retreat planning committee, was assis by Sister Anna Melville, Pastor James Graefe, Pastor Frederick L. Fritsch, N Nedurian, Dorothy Engle, Joan MacLe and Grace Bergholz.

Mr. "Rise and Shine," Phil Sheridan, known as TV's "favorite weather man," be guest speaker at St. John's Church, M fair, Oct. 3. The telecaster will lead the f of a new series of Vesper services entit "Laymen Witness for Christ."

Dr. Henry Hodel, pastor of Eman

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Church, Philadelphia, accepted a call to serve as pastor of First Church, Collingdale, effective Aug. 31. In his seven and a half years as pastor of Emanuel Church, membership had increased from 271 to 411.

A mass meeting of the Ministerium of Pennsylvania's church councilmen will be held Sept. 18 at Muhlenberg College in Allentown. Five thousand councilmen from eastern Pennsylvania and Delaware are expected to attend.

The Rev. Robert E. Neumeyer, pastor of Zion Church, Wilmington, Del., was elected president of the Board of Home Missions of the Ministerium of Pennsylvania . . . A leadership training school will be held at Holy Trinity Church, Wilmington, Del., beginning Sept. 23.

PENNSYLVANIA

Thiel College Is Host To Fall Conferences

By LUTHER E. FACKLER

PITTSBURGH—The fall program of conferences, conventions, and retreats got underway early in August at Thiel College, which served as host for the Home Mission Pastors' Conference. Dr. Donald F. Irvin, Chicago Seminary, gave two lectures and led the discussion on "The Congregational Program of Christian Education." Dr. Arthur Knudsen, Board of American Missions, and Dr. Frederic Irvin, president of the college, spoke.

"The Ministry of Evangelism" was the theme of the synodical Women's Missionary Society convention, also at Thiel College. Guest speakers for the convention were Miss Hildegard Ellenbeck, president of Women's Work of the Evangelical Church of Germany; Miss Ethel Dentzer, missionary from India; and Mrs. James D. Wykar, president of the Department of the United Church Women.

"PITTSBURGH SYNOD DAY" for the second year will be held at Thiel, Oct. 30, to honor the outstanding laymen of the year within the synod. Names are presented by the pastors and chosen by the officers of the synod. Dr. Miller Ritchie, president of

WANTED

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WANTED

The Irving-Fillmore, Illinois Parish would like to get in touch with an elderly Minister. Any minister interested please write to Secty. of the Irving, Illinois Lutheran Church.

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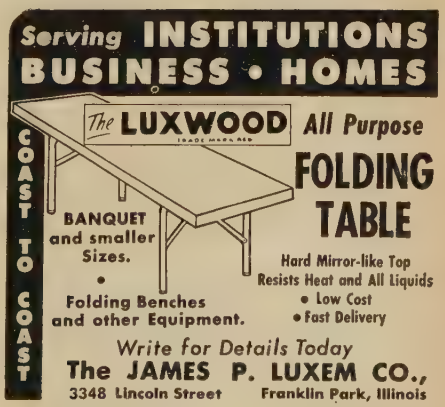
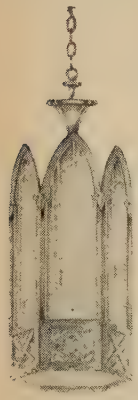


PA.: PITTSBURGH . . .
Hartwick College, will speak at the morning meeting, when the laymen will be honored. Luncheon in Livingston Hall will be followed by the Thiel-Grove City football game.



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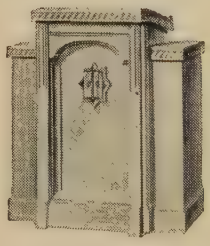

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"FAITH IN ACTION," a six-week, half-ho television series consisting of the UL stewardship films, was shown during m summer over Channel 13, WQED-TV, Pit burgh. A credit card at the end of ea film read, "Presented by the United L theran Church congregations of this are

ACTIVITIES of the Lutheran Student A sociation continued through the summ months under the direction of the Rev. E T. Knaus, Jr., for students attending various summer schools in the Pittsbur area. The campus pastor served as cha lain at the International Study Service Pr ect of the LSA, held at Ossining, N. Y., a attended the Ecumenical Institute at Ma wood. Twelve students, with Pastor Kna and Miss Marilyn Miller, assistant to t chaplain, attended the International Ashra at Interlocken, Michigan.

DURING the past month, two new missi congregations got underway and are loo ing forward to formal organization: Go Shepherd Church, Monroesville, Jo Braugher, mission developer; and Chri Highcliff, Ross Township, Leslie Dobb mission developer.

SEVERAL congregations are planning a niversary celebrations. The 125th annive sary of St. John's, Highland; the 50th Bethany, New Castle, and the 50th of Fi English, Zelienople, are approaching.

AT FREEPORT, regular catechetical i struction on Saturday mornings will be au mented by the use of the new weekday r ligious education texts for the 6th, 7th, a 8th grades. Two lay teachers will assist t pastor in this school.

LWA Quotas Being Met

By A. W. LAWVER

WILLIAMSPORT—A Lutheran World Acti report for the first half of the year, releas by Co-chairman Pastor C. E. Huegel, Tri ity Church, Danville, shows that 14 congr gations of the conference have already ove subscribed their quotas and 20 have r mitted 100 per cent. Though the conferen has paid 49.47 per cent of its minimum sha

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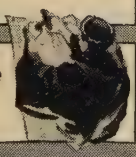

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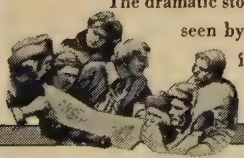

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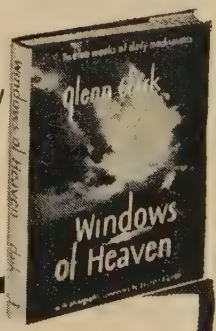

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49 congregations have failed to give anything toward their 1954 goal.

AMONG THE CONGREGATIONS . . . Mt. Zion Church, Picture Rocks, the Rev. William J. Schultz, supply pastor, observed its 100th anniversary July 4. Synod President Dwight F. Putman preached in the morning, and former pastors brought greetings in the afternoon . . . St. Paul's Church, Red Cross, the Rev. Charles Snyder pastor, dedicated a new altar, lectern, altar cross and ornaments, candelabra, and paraments July 11 . . . Ground-breaking for the new education building at Trinity Church, McClure, the Rev. Carl E. Yost pastor, was held July 25 with Luther D. Grossman, superintendent of the Tressler Home for Children, as speaker. Mr. John I. Gill, 86 years of age, turned the first spadeful of earth . . . The Rev. Robert M. Arentz was installed July 18 as pastor of Grace Church, Shamokin, by conference President Arthur W. Lawver.

COMING EVENTS . . . Dr. Martin L. Tozer, synodical superintendent of home mission and rural church work, will direct a Rural Life Conference, Sept. 10-11 at Susquehanna University . . . The newly organized conference Brotherhood will meet Sept. 19 at Trinity Church, Milton, the Rev. Francis J. Myers pastor. Dr. Rajah Manikam of India will speak . . . Stewardship workshops for church councilmen and workers will be held Sept. 21 at St. John's Church, Williamsport; Sept. 22 at Trinity Church, Shamokin; and Sept. 23 at Christ Church, Lewisburg.

KEEP OUT OF COURT, PASTOR PLEADS

At Paradise, Cal., Baptist Pastor Harry Strauss told his congregation that Christians should treat each other as brothers instead of taking their disputes into court.

After the service, county authorities took the pastor into court. Parishioners had charged him with taking $470 earmarked for church pews and with selling a church piano valued at $475.

NEW FALL BOOKS FROM ABINGDON PRESS

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What it means to believe in God, Jesus Christ, the Holy Spirit, the "holy catholic" church, and immortality. Each of the eight chapters examines a phrase of the Apostles' Creed, and brings out its meaning and its application to our lives today. PUBLISHED SEPTEMBER 7. **$1.75**

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237 one-page studies based upon the important stewardship texts in the Bible, particularly those that deal with stewardship in the economic sense. The interpretations give a thorough discussion of stewardship principles and their application to life today, a clearer understanding of the meaning of the tithe, and a great deal of fresh insight into the Bible itself. PUBLISHED SEPTEMBER 7. **$2.75**

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WELFARE

LUTHERAN SERVICE SOCIETY of Western Pennsylvania. Last year the chaplains' service department conducted 927 services and preached to more than 33,000 persons. The social service department served 807 individuals in 296 families in addition to serving 127 children. The Lutheran World Relief program received 110,000 pounds of clothing from the churches of western Pennsylvania.

LUTHERAN WELFARE SOCIETY of Wisconsin has chosen Appleton for the location of its fifth regional office. Space will be selected soon, and the office will be opened Aug. 1 with Mr. Donald Boyd, an experienced social worker, in charge.

LUTHERAN WELFARE SERVICE of Northwestern Ohio, during May, made 6 visits to 9,472 individuals in 29 hospitals and institutions, held 58 group work activities for 645 children and parents in churches, supervised 88 children in adoptive and boarding homes, counseled with 2 unwed mothers, and held 150 conferences regarding the welfare of children under care.

TOPTON (PA.) LUTHERAN HOME dedicated and opened its new Boys' Cottage on Aug. 12, combining ceremonies with a celebration of the Home's anniversary which occurred on that date.

ASSOCIATED LUTHERAN WELFARE, Seattle, Wash., faces the prospect of going beyond the $100,000 mark in operating expenses for this year, and is appealing for funds to forestall a deficit. It has asked the Seattle Community Chest for an additional $3,500. ALW has been getting along with limited professional personnel, hopes to have a complete staff by the end of this month.

LUTHERAN SERVICE SOCIETY of Western Pennsylvania, with headquarters at Pittsburgh, has a new president on its board of directors in the person of the Rev. Arthur P. Michelfelder, pastor of Bethany Church (ALC) in Dormont, Pa.

DECEASED

Mrs. Irwin B. Kurtz

Mrs. Mary Ellen Faust Kurtz, 82, wife of the late Dr. Irwin B. Kurtz, who had been pastor of Emmanuel Church, Pottstown, Pa., died Aug. 12 at Allentown (Pa.) Hospital after a short illness.

Her husband was pastor of the Pottstown parish for 37 years before his death in 1940. Two weeks before her death, Mrs. Kurtz moved to the Good Shepherd Home in Allentown from Pottstown.

Surviving are a son, Irwin F., of Oakland, Calif.; a daughter, Elizabeth Moore, Stroudsburg, Pa.; and a sister, Miss Laura J. Faust, Allentown.

Funeral service was held Aug. 16 in the John Raker Memorial Chapel in the Good Shepherd Home.

Mrs. Raymond C. Miller

Mrs. Grace Miller, wife of the late Rev. Raymond C. Miller, who had been pastor of Minersville, Pa., parish, died July 21 in Wayne Hospital, Pottsville, Pa., at 59.

Born in March 1895 she was adopted by the Rev. and Mrs. Sterner of Allentown, Pa. Since her husband's death in January, she resided with her son, Raymond J., of Schuylkill Haven, Pa.

Also surviving are a sister, Miss Ruth R. Stengele, and two brothers, the Rev. Paul T., Reading, and Webster R., Allentown.

Funeral was held July 24 at Pottsville.

—Changes of Pastorate—

CANADA

REBLE, JOHN H. From Trinity Church, Walkerton, Ont., supply pastor. To Lutheran World Federation/World Service, Camp Lesum, Bremen, Germany.

CENTRAL PENNSYLVANIA

SUNDAY, WILLIAM E. From St. Luke's Church, Lilly. Retirement.

ILLINOIS

BOSSERMAN, D. E. From Augsburg Church, Chicago. Retirement.

WESTERN CANADA

REHN, F. From Barrhead parish, Alberta. To St. Paul's Church, Rolly View, Alberta.

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IN CONCLUSION . . . . . .

NOBODY CAN SAY THAT the Commission on Organizational Structure did too little. Some are saying, though, that they did it too late.

The commission's report was sent out in printed form in early August to all delegates to the ULCA convention. It will appear again in the pre-convention bulletin. Beside the 600-odd delegates and a few other officials, members of the ULCA will not have a chance to see in advance the report which contains so many far-reaching recommendations. A series of articles in THE LUTHERAN has described the major items in the report, but it wasn't possible to reproduce the entire 100-page document.

The ULCA does not reach its decisions by referendum to congregations or individuals, it's true. Delegates elected by synods to the convention are given full power. Any recommendation made by the COS could just as well be brought up directly on the floor of the convention by any delegate, with a vote on the matter taken immediately.

It's also true that hasty and ill-advised action is rarely taken by conventions. Few motions have to be rescinded. Once in a while it does happen, as a few years ago when delegates voted enthusiastically against including the national anthem in the hymnal, only to revoke their action a few hours later when they realized what an unfortunate impression it gave!

IT'S QUITE PROBABLE that the convention will take care of the COS report in its own way, referring for further study those items which seem extremely controversial and adopting quickly those that meet with general approval. In several cases, the commission itself has recommended that new groups be set up to study for two additional years some of t ideas it sets forth.

But recommendations so extensive those of the commission deserve to scrutinized, discussed, debated. Th just isn't time at a crowded ULCA c vention for the definitive argument t ought to be heard before final decisi are reached. Every board member sho have a chance to express himself—a many won't even be delegates to Toro

THREE BASIC PROPOSALS that need a ing most concern the relation between Executive Board, the officers, and other boards and agencies. The Exe tive Board is to "exercise a general ov sight" over everything and have the power of the Church between conv tions. The Treasurer is to be "responsi for the supervision of the finances of boards, agencies and auxiliaries." T Comptroller is to have general supervis over accounting procedures and practic

A great deal hinges on the meaning "oversight" and "supervision." The c tionary says that they can mean "m agement" and "control." If this is intention of the commission, it can re in leaving the various boards powerl while the executive group holds an i grip on the church's program betw conventions. Perhaps the commission visioned a milder form of supervision, it speaks of the Executive Board "revi ing the actions of all ULCA general ag cies to see that the Church has a comp program and that the program work

Until these meanings are made c through debate and authoritative st ments, there's bound to be some hesita about hasty passage of the commissi extensive proposals.

—ALBERT P. STAUDERMA

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